



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



20. a. 10.









AN  
**ESSAY**  
ON  
**DIET AND REGIMEN,**

AS INDISPENSABLE TO THE  
RECOVERY AND ENJOYMENT

OF  
*Firm Health,*

ESPECIALLY TO  
THE INDOLENT, STUDIOUS, DELICATE, AND INVALID;

WITH APPROPRIATE CASES.

---

BY J. M. ADAIR, M. D.

MEMBER OF THE ROYAL MEDICAL SOCIETY, AND FELLOW  
OF THE ROYAL COLLEGE OF PHYSICIANS OF  
EDINBURGH, &c. &c. &c.

---

THE SECOND EDITION.

---

*Cavendishne præsidia adverte veletudinis in secunda consulantur. Cells.*

---

LONDON:

PRINTED FOR JAMES RIDGWAY, 170, PICCADILLY,  
OPPOSITE BOND-STREET.

1812.

Price 5s.



**W. Flint, Printer, Old Bailey, London.**

## EXPLANATORY PREFACE.

---

BEFORE the reader proceeds to the perusal of this Essay, it is earnestly requested that the Preface be previously read with attention, as it will explain certain terms, not generally understood, and obviate peculiar prepossessions and prejudices.

It is well known that though a Preface appears in the front of a book, it is the last part of it that is printed ; as it contains a review of the subsequent parts of it.

The outlines of the following Chapters were sketched after I had quitted the lucrative exercise of my profession, (though not entirely the gratuitous part of it) ; and had resigned my books to a near relation in the medical line.

But I trust that the want of books may not render this Essay less useful for my purpose ; which was to impress the reader with a just sense of the importance of the subject, not as applicable in the cure of

diseases (for that part of it does not come within my plan),\* but as indispensably necessary to the preservation of health.

Health, contentment, and a conscience void of offence toward God and toward man, are the chief of earthly blessings, with which high rank, power, *celebrity*, and wealth are comparatively of small estimation; so small indeed, that the apparent advantages which might be expected to result from them, may, by misapplication, be totally perverted or lost.

Hence it is, that by the wise dispensations of Providence, the inequality between the different ranks in society are more apparent than real; and even in this state of our existence, there is more nearly than is generally supposed, a compensation throughout: hence it is that the virtuous peasant is a much more respectable and happy man than the profligate pander of an execrable tyrant—the *Sejanus* of a *Tiberius*.

\* Such was my reliance on the great advantage of regimen, in many cases, equal if not superior to that of medicine, that in all cases of consequence, I left written directions in the sick chamber, that they might be more accurately complied with.

The truth of this remark will be evident to all those who have examined human nature with an impartial eye; for whatever selfish worldlings may suppose, genuine happiness even here, must in a great degree, if not entirely, depend on our moral conduct in any station.

Strong firm health is the lot of but a small part of the members of civilized societies; and this obviously proceeds from our erroneous education, by which the senses, appetites, and passions, gain a dangerous predominance over the reason and conscience; because we fear self-denial earlier than we know guilt; and are delighted with the pleasures of self-gratification before we are conscious of the excellence of virtue.

By these injudicious gratifications, health is often utterly lost, to a degree that no wealth can re-purchase, or skill and assiduity restore.

How many instances of this kind have I, in the course of fifty years, had occasion to deplore! I now mention the fact as a serious and solemn warning to those who still possess the blessing.

So great is the delicacy of many parts of the human body, that it is wonderful it is not more subject to disease than it is, from causes apparently unavoidable ; and yet on a minute inquiry we shall find, that most of our bodily evils proceed either from the improper management of those who have the care of us in the earlier part of our lives; or in the more advanced periods, by our own imprudence and excesses. These are the necessary consequences of our free agency, without which, whatever necessitarians alledge, there could be no responsibility in another state.

Beside the indispensable duty of endeavouring to ward off, or of lessening, the evils of life, that we may be enabled, more effectually, to discharge the various duties Providence has assigned us ; we are also powerfully induced to preserve health by our sufferings from the want of it : yet this instinctive principle of self-preservation is very often insufficient to resist the influence of irregular appetites and passions. But if we reason dispassionately on this matter (even setting aside the consideration of the dictates of revelation) there can be

no doubt but that a temperate use of all our enjoyments, must contribute to our happiness in this life, so far as it secures health of body and tranquillity of mind.

I shall be very sorry if, after all the pains taken by a veteran of my standing, this treatise does not produce some good effects ; and I will venture to assure my readers, that it will not proceed from the want of efficacy in the means, but want of obedience to the precepts. In prescribing regimen, though the Physician cannot always bring man back to Nature and Reason, he may be useful by rendering a breach of Nature's laws as little injurious as possible.

There are, in the very nature of animal bodies, the seeds of decay and dissolution, by which their existence here is necessarily limited : some ill-founded stories have, indeed, been told, of something like a renovation of youth ; the great *Lord Verulam* imagined that some medicines might have that effect ; and the celebrated Charletan *Paracelsus* boasted he was possessed of such a preservative from old age, and yet he died at thirty-four. It is certain, however, that *premature* old age may be retarded by pro-

per regimen. Notwithstanding some fabulous reports of extreme longevity of *post-deluvians*, it is probable that *Parr*, who died at one hundred and fifty-two, and *Jenkins*, who lived to one hundred and sixty-nine, both *Englishmen*, were not exceeded by any others; and yet *Parr* did not die of a natural decay, but in consequence of a change from a spare to a full diet. I request the reader will observe that this is a striking proof of the benefit of temperance, and of the destructive effects of luxury.

Independent of the general causes of mortality, there are others which may be mentioned, as connected with the subject.

1st, A weakly constitution may be derived from parents, either by hereditary diseases in the family, as scrophula,\* consumption, gout, &c. or from irregularities or excesses of one or both parents; or from disease or mismanagement of the nurse.

\* It is here proper to observe, that Velno's Vegetable Syrup, prepared by the successor of the late respectable Mr. Swainson, of Brith-street, Soho, London, is an undoubted efficacious remedy in all MORBID and SCORBUTIC CASES, as well as in another dreadful disease, which at one time seemed to threaten the very existence of society.

2dly, Particular employments or occupations, difference of climate, or modes of living, dispose to particular diseases; thus *Tissot* has written on diseases of literary men, *Ramazini* on diseases of mechanics, *Roupe* on those of seamen, Sir *John Pringle* and many others on those of armies, and several others, beside myself, on those of hot climates.

These circumstances may, and do, create some diversity of regimen; but still there are general rules of precaution, which highly merit the attention of every prudent person.

Though this essay is chiefly intended to give rules for the preservation of health, leaving the regimen under diseases to the medical men employed; yet I have, in some instances, pointed out simple means of relief, when disease is threatened, until medical assistance can be obtained.

I have avoided the use of technical terms as much as possible; and have explained such as I have retained.

*Regimen*, a Latin term, means, in general, regulation or government, and in a medical

sense, implies the use of such means as tend to preserve or to restore to health, without the use of *medicines* so called ; and also the use of such precautions as may enable us to avoid, as much as possible, such causes as may impair health, or produce diseases.

*Regimen* may be divided into different branches, corresponding to the nature and wants of man. He requires food to nourish him, drink to quench his thirst, air to support his breath, habitation and clothing to defend him from the inclemencies of the weather, exercise in his various occupations, and rest and sleep to recruit his wearied body.

There is a vulgar proverb, that a person is a fool or a physician at forty. If the remark be confined to forming a plan of *regimen*, founded on careful observation of what has agreed or disagreed with their constitutions, there may be some truth in the remark ; but we are, in general, so careless in this respect, that few avail themselves of this experience : therefore it was to awaken the reader's attention to this

important subject, that I have published this Essay. But I aver that it would be a very dangerous error, were the proverb applied to the knowledge of their own diseases, or those of others.

I proceed now to explain some general terms, which, to avoid circumlocution, I have used in the following little work.

A *Stimulant*, is whatever, being received into the stomach, or applied outwardly, increases the feeling or motion of the parts it acts upon ; as high seasoned foods, strong drinks, heat, anger, &c. as they create an artificial fever, which may end in a real one.

A *Sedative* has opposite effects ; as vegetables and water taken into the stomach, and cold acting on the body.

*Animal food*, means in general, butcher's meat, fowl and fish ; not that milk, butter, eggs, and cheese are not so likewise ; but the latter articles do not so much enter into the luxurious meals, except *butter*, and that chiefly as a sauce. The vegetables in use are well known, and need not be enumerated.

Though the following Essay is intended for every state and degree of health, it will be right to describe such for which it is peculiarly adapted.

The *Sedentary*, includes studious men, inactive women of every station, shop-keepers, clerks, and men who work in a sitting posture.

The *Delicate*, are persons of weak constitutions, whose health is unsteady.

The *Invalid*, comprehends such as are subject to particular diseases, as nervous complaints, colics, rheumatism, and gout, but who, at certain times, are free from these complaints; whose health, however, is never firmly established. Such, therefore, are peculiarly the subjects of steady Regimen, if they set a proper value on the imperfect state of health, their infirmities, and the remains of a broken constitution, have left them.

I proceed now to make some remarks on the several Chapters.

The first seven Chapters contain all the remarks that properly belong to Regimen. The short explanatory cases will, I

trust, be considered as more beneficial and impressive than simple rules. The subsequent Chapters are intended to convey such admonitions as may be useful to such as set a proper value on the blessing of health. By a natural association of ideas between those of life, health, disease, and death, there is an easy and natural transition, to the religious hints occasionally thrown out by a man on the verge of the grave, which will not, I trust, be considered by some of my Readers, as unseasonable or impertinent; for, even the *Theist* must acknowledge his responsibility in a future state. All I have offered on this head is comprised within a very small compass, and is reduced to *one point*—that is, acquiring a *right frame* of mind (without touching upon the distinction of *sects or of systems*), and steadily pursuing such a conduct through life, as that we may never be unprepared for our latter end, how sudden and unexpected soever it may be : let us (says Dr. Johnson), *so employ our time, as that mortality may not be an evil.*

The moral reflections were so intimately connected with those on religion, that they

could not be separated, and especially in this age, and at this period, when, deficient as we are in our religious zeal, we are still more so in our attention to our moral duties.

It is my earnest wish that persons of liberal education would make themselves acquainted with their own frame ; and that I am not singular in this opinion, I here transcribe that of a very ingenious professor, and one of the most liberal-minded, and best men I ever knew, the late Doctor Gregory, whose son and successor in the same chair, I doubt not, follows his respectable pattern *passibus æquis*.

“ A private gentleman (says Doctor  
“ Gregory) who has a literary turn, and  
“ chooses to study medicine as a curious  
“ and interesting branch of natural his-  
“ tory, will find the history of his own  
“ species a more interesting subject, than  
“ the natural history of spiders and coc-  
“ kle-shells. To him such a degree of  
“ knowledge only is necessary, as may  
“ enable him to understand medical books  
“ of merit, and to judge of the compara-  
“ tive merit of those men to whom he is

“ to commit the important charge of his  
“ own health, and the health of those  
“ whom he is obliged by the ties of na-  
“ ture and humanity to take care of. If  
“ such men were to claim their right of  
“ inquiry into a subject that so nearly con-  
“ cerns them, the good effects of medicine  
“ would soon appear. They would have  
“ no separate interest from that of the art ;  
“ they would detect and expose assuming  
“ ignorance, and be the judges and patrons  
“ of modest merit.

“ Cases very often occur, where an in-  
“ genious physician sees his patient hast-  
“ ening to certain death. He knows a  
“ remedy that affords a probable prospect  
“ of saving his life, but it is uncommon,  
“ not agreeable to the established orthodox  
“ opinion, and, perhaps dangerous in its  
“ operation ; here is a dreadful dilemma.  
“ If he gives the remedy, and the patient  
“ dies, he is utterly ruined. The *dunces*,  
“ who are the most numerous in every  
“ profession, are always at war with genius,  
“ and watch its miscarriages with an anxious  
“ and malignant eye ; all his prescriptions  
“ must remain on the apothecary’s file, and

“ rise up in judgment against him, and  
“ upon any miscarriage, the outcry is raised  
“ and propagated with the utmost malignity.

“ The only tame and believing patients  
“ are *the men of sense*, who generally submit to their Physician, whoever he is, with wonderful faith and patience ; while all the midwives, nurses, and old women, are physicians, and the dignity of the most stately of the profession is often obliged to stoop to the folly and caprices of such people, who are sometimes of more consequence in making a Physician’s fortune than all the merit he can possess.”

This quotation is, I hope, expressive of the sentiments of every Physician, who, by a regular education, is qualified to estimate the importance of medical knowledge, and therefore disdains to envelope it in mystery (an artifice worthy only of the ignorant and selfish) ; and who wishes that its principles may be more generally known, as the best means of supporting its dignity as a science, and its great utility as an art.

Chapter I. is the longest and most la-

boured, because our errors in the use of our foods and drinks are more frequent and greater than in any other article of Regimen; and yet it may by some be thought that I have not been sufficiently minute, or had I been much more so, it might by others have been deemed unnecessary.--- Having employed Chapter I. in observations on Foods and Drinks, I have in the second classed the different kinds of Regimen, and made some useful remarks: the reader will meet with some curious and instructive observations; and this part of Regimen is that in which we are most apt to err. I again in Chapter VII. consider and apply the subject of Regimen in a general view, as applying to Habit, Age, Sex, and Climate.

But I deem the first section of Chap. III. as much the most important to the reader, inasmuch, that were there nothing else new or useful found in this little tract, I do, on long experience, solemnly aver, that it is almost invaluable to every person who has a due sense, and makes a proper estimate of the preservation and improvement of health.

Upon Chapter IV. there do not occur to me any other additional remarks, except that the females in the lower ranks of life are too fond of dress ; a very serious evil.

Chapter V. contains many useful admonitions respecting the management of the rising generation, originally drawn up, and partly borrowed from the work of a German Physician, for the benefit of my grandchildren ; so that the Regimen adapted to young persons, I have considered as fully as would be necessary, for those who should deign to study it with a little more attention than they would a Novel or a Comedy.

Chapter VI. Some of my readers may be of opinion, that I have been unnecessarily explicit in my remarks on the first section ; but if there are any so fastidious let them avoid the imputation of false delicacy, as not compatible with the *verum atque decens* of Horace.

Having finished my observations on the Chapters which relate more immediately to Regimen, I shall not extend this Preface, by offering any preliminary remarks on the remaining Chapters ; the intention

will be sufficiently evident to the intelligent readers ; and I sincerely believe, and do most earnestly hope, that this little Treatise will be found to be an useful *vade mecum*, to all who shall deign to give it an attentive perusal.

## CONTENTS.

---

	PAGE
Introduction. Of the Animal Economy . . . . .	1
Chap. I. Of Foods and Drinks . . . . .	14
— II. Regimen with respect to the use of Meat and Drink . . . . .	55
— III. Exercise and Rest . . . . .	60
— IV. On Clothing . . . . .	76
— V. Rules for preserving and establishing the Health of Young Persons . . . . .	81
— VI. On Cleanliness . . . . .	89
— VII. Regimen adapted to different Habits, &c. . . . .	96
— VIII. On what is termed Catching Cold . . . . .	103
— IX. On the Art of Mending Health . . . . .	113
— X. On Fashionable Diseases . . . . .	118
— XI. On Lady and Gentleman Doctors . . . . .	126
— XII. Regulation of the Appetites and Passions of Young Persons . . . . .	142

# INTRODUCTION.

---

## OF THE ANIMAL ECONOMY.

**THE** human body is indeed fearfully and wonderfully made, and the more perfectly its frame is understood, the more exalted will our ideas be of the infinite wisdom and power of our Almighty Creator. The imperfect sketch I shall here give, will render the following Essay on Regimen more intelligible and satisfactory.

The functions, or offices of the human body, have generally been divided into the Vital, Natural, and Animal; but this division is imperfect, though it may suffice for the present purpose.

Sect. I. The *vital function* is performed partly by the action of the heart, placed in the centre of the body, from which are sent certain hollow tubes or vessels, which, as they proceed to the different parts of the body, become gradually smaller, until they become invisible to the naked eye: by them is conveyed a large quantity of blood, and other humours from the heart, for various purposes, but chiefly of distributing nourishment: another set of vessels convey the

humours back again to the heart, and this continued progress is termed *circulation*; being a constant motion, more or less strong or weak, quick or slow, of which we judge by the motion of the heart, or the pulse at the wrist.

Another part of the vital function is performed by the Lungs, which, resembling a bellows, receive and discharge the surrounding air constantly. These functions are termed *vital*, as absolutely necessary to sustain life; for when the heart ceases to move or contract, and the lungs to receive air, we die.

Sect. II. The *natural function* consists of several parts.

1st, Of chewing or grinding the solid part of the food; 2dly, Of swallowing or conveying it into the stomach; 3dly, Of digesting or forming it into nourishment; 4thly, Conveying it by innumerable canals or tubes to the heart, and from thence, in the course of the circulation, to every part of the body; 5thly, In discharging into different cavities of the body, various liquids, as the spittle, the gastric lymph, the bile, &c.; and 6thly, To discharge out of the body such parts of it as are become useless, and if retained, would be hurtful; such are the bowels, kidneys, but above all, an infinity of very small vessels, which open into the mouth, throat, and lungs, and on every part of the surface of the body. It will

appear hereafter how great is the importance of perspiration to health, it amounts to several pounds in twenty-four hours; and when it becomes sensible, it is termed sweat.

Wonderful indeed is the mechanism by which fluids of very different natures are separated from the blood, and discharged into different cavities of the body, for manifold purposes.

As the stomach is an organ of very great importance, especially in regimen, I shall give a slight sketch of it. It is a capacious bag, muscular, or capable of contracting its dimension, very sensible, and easily affected by any thing that acts upon its nerves, agreeably or disagreeably. Thus a morsel of relishing food, or a spoonful of wine, will produce a pleasing feeling, whilst a grain of a certain powder will create sickness, vomiting, and great distress. It is therefore placed as the sentinel over the whole body, to examine, and receive or reject what may be wholesome or hurtful; hence Van Helmont alleged it was the seat of the soul.

It is empty about seven hours after a dinner meal; but some foods remain longer than others, and therefore are said to be less digestible; and the sooner a meal is digested, the sooner a sense of hunger comes on. A Mexican digests so rapidly, that he is in danger of fainting if he fasts

longer than three hours, and yet many can bear to fast for days. Its sympathy with the heart and brain is great, for a glass of wine will remove lowness and fainting almost instantly.

Some persons have enormous appetites : the Roman Emperor *Maximin* ate 20lbs. of meat at a meal ; and yet some persons in good health eat very little.

Sect. III. The *animal functions*, such as seeing, hearing, smelling, tasting, feeling, and the various motions of the body, which are performed by different organs, as the brain, the nerves, and a very great number of muscles, the chief of which is the *heart*, by whose power millions of motions are carried on in the body, whether we are awake or asleep.

By means of the brain and nerves, there is a wonderful connexion and correspondence between the different organs, especially the stomach, the heart and the brain, which is termed *sympathy* ; and as this astonishing faculty is most discernible when the body is disordered, I shall explain it by a few examples taken from its diseased state. Thus, if any food disagrees with the stomach, the head aches, or there is a sense of faintness at the heart ; head-ache may produce faintness at the heart, and sickness at stomach ; gravel in the kidneys often produces vomiting : innumerable instances might be given. Sympathy is in-

tended as a warning to us to attend to, and remove as soon as possible, what might soon destroy health, and even life itself.

What is health? Various have been the scientific definitions of health, but none would be more suitable and intelligible than the following. The simplest view of it is, our being free from those sympathetic feelings of the body, which are disagreeable or painful in any degree, and consequently make us disinclined to, or unfit for, performing with ease and alacrity, those duties or offices our Great Creator has allotted us to discharge to ourselves or others.

There are various degrees of what may be termed *relative* health, scarcely what may be called absolute; for at the instant we think we are in the most perfect health, there may be a cause secretly acting in some part of the body, which may soon disorder the whole, and destroy life itself. How many are there, who from apparently perfect health sink suddenly into the arms of death? an awful admonition to us, to be constantly prepared for the great and inevitable event, by anxiously reconciling ourselves to that *Great Being*, in whom we live, move, and have our being.

Let us, therefore, seize the moment of health, to discharge this most important of all duties; and not defer it to the hours of sickness and of sorrow, when all the facul-

ties of the soul are languid and deranged, and very unfit to begin the great work.

Beside those circumstances which constitute general health, each person has what may be termed a particular constitution, called by physiologists, *habit*, upon which curious subject I shall make a few remarks.

The most careless observer must have remarked, that there is a manifest difference betwixt the constitution of a strong man and a delicate woman; between a person of a florid complexion, and another of a pale sallow aspect; a corpulent person, and one that is lean; and it is manifest that the same regimen in health cannot be suited to these different constitutions, any more than the same medical treatment can be effectual in curing their diseases.

Authors mention a variety of habits, and are very minute in the description of them; my plan requires I should be short: I divide them only into five; the firm, the sanguine, the delicate, the phlegmatic, and the dry.

1st, The *firm* is distinguished by firm flesh, and a robust frame.

2dly, The *delicate* is marked by a slender frame, and quick feelings on slight causes; it is opposite to the former, and may be termed the *nervous*; in advanced life, they sometimes become corpulent.

3dly, The *sanguine* is known by a florid complexion, especially in early life, and

afterwards ends, sometimes in the 2d, sometimes the 4th habit.

4thly, The *phlegmatic* or lax, marked by the flesh being loose and spongy, and the complexion pale and sallow.

5thly, The *dry* or arid, is known by the frame of the body being lean and spare, and the complexion generally of a dark brown.

In a former treatise, I have entered more fully into a consideration of other circumstances respecting the state of the vital, natural and animal functions, and the diseases to which each habit is peculiarly subject; but at the same time remarked, that the propensities to these constitutional diseases may be counteracted by a careful attention to regimen; which, with the changes that naturally happen at different periods of life, make a considerable alteration in the habit itself, as will shortly be instanced in the case of Dr. Howard.

The ancients supposed that certain dispositions of mind were connected with the different habits, and the observation is not without foundation. Hence, too many persons are inclined to offer this as an apology for their errors of temper and conduct. It is true, that there are a great variety of dispositions in human nature, many of them immoral or vicious; which, being constitutional, are palliated as being irresistible; but they all proceed from error

of education, or the crime of self-indulgence. Responsibility must always be in proportion to the degree of reason given us by the Great Author of every good and perfect gift. What in a child is only corrigible by a rod, in a rational adult may be a heinous crime. An uncontrollable propensity to certain passions is a miserable subterfuge, no less abject than impious; it is to say, "I am a brute, and not a reasonable being; I follow instinct, and renounce all claim to reason; my actions govern me, and not I my actions." "To victory over our prevalent infirmities and sins, heaven is promised (says Dr. Clark), and on the conquest, we stake not only our future, but even our earthly happiness."

I have (Preface) explained the term stimulant, and shall now apply it in a point of view somewhat different.

Every organ of the body has its *natural* stimulus, by which it is excited or forced to perform its proper office. Thus, the bulk and heat of the blood is its natural spur or stimulus to the heart, by which it is urged to contract upon, and press forward, its contents into the large arteries; air is the stimulus of the lungs; food of the stomach; light of the eye; sound of the ear, odorous bodies of the nose; sapid bodies of the organs of taste; and all palpable bodies of the organs of feeling, or touch.

It is worthy of observation, that all the

organs are not equally affected by the same stimuli: a glare of light, for instance, does not offend the ear, nor strong sounds the eye; a solution of emetic tartar will not affect the eye, but create sickness of the stomach; and air and blood will disturb this organ, though they are the natural stimuli of the lungs and heart.

Health is often affected, if there is not a proper proportion between the organs and their natural stimuli.

A gluttonous meal distresses the stomach; excess of strong drink disorders both the heart and the brain; and air, which a person of sound lungs can breathe with ease, will disturb an asthmatic person.

The feelings of the organ may be either too great, or depraved; I shall give a few instances. The longings of pregnant women are generally absurd, often vexatious. I knew a woman in this state, who longed for a pair of her neighbour's silver candlesticks: their aversions are sometimes equally whimsical. All the organs are liable to be affected in a peculiar manner. Some cannot bear a strong light; others cannot see in a weak light; this is termed night blindness; and some are said to emit from their eyes a luminous splendour, so as to be able to read in the dark, as it is said of Caius Marius, Augustus, and the celebrated Julius Scaliger.

The sense of hearing is sometimes de-

praved. A celebrated German Professor was much distressed by sounds, scarcely audible by others. Some smells are very offensive to certain persons, as all perfumes; whilst putrid smells are grateful to others; as is train oil, and rancid fat, to the Greenlanders.

Depravity of taste is not unfrequent.—The *garum*, prepared of the putrid livers of fishes, was deemed an extraordinary delicacy by the ancient Romans, as is the *caveer* by the Russians\*; the Esquimaux prefer putrid fish; and some natives of India cannot relish eggs unless they are rotten.

The sense of feeling has also its singularities and depravities. The celebrated Ann of Austria could not sleep in any sheets coarser than those of cambric; some persons cannot bear the touch of velvet; others of the downy peach; and I knew the captain of a ship of war, to whom the touch of hair was intolerable.

There is also an internal sense of feeling, which has some relation to the sense of touch, but which is more diversified, as every organ seems to have a sensation peculiar to itself. As these sensations are in some too great, in others too weak, and in

\* See Professor Pallas's Travels in Russia, four vols. with many plates, translated from the German by Mr. Blagdon, 28s. in boards.

others depraved, this circumstance contributes very much to form a difference of habit, and even in the degrees of health.

There is but a very thin partition between a pleasant and a painful sensation, and in many respects they are rather relative than positive; thus a man of callous nerves, or who has blunt feelings, is not affected by stimuli, which would be painful to a delicate woman.

Firmly believing, as I do, in the immateriality of the soul, contrary to the opinion of a very celebrated philosopher\*; I am, however, of opinion, that our faculties, tempers, and dispositions, are (in a manner totally incomprehensible by us in our finite state), intimately connected with our bodily habits, and that every faculty of the mind is equally dispensed to both sexes: my experience has been confirmed by a late ingenious traveller into Africa†, that the fair sex far exceed us in benevolence and goodness of heart; and, from a long and extensive knowledge of the world, I can assert, that the apparent superiority of our sex, in other mental accomplishments, proceeds entirely from difference of education.

It would, however, be unfair to form an

\* Dr. Priestley.

† Vide Travels in Africa, 2 vols. with Maps and Plates, large paper, 14s. demy, 10s. boards. Translated from the French of Golberry, by Mr. Blagdon.

estimate on this head; from what we remark in societies highly polished.

But among barbarous nations, where the minds of both sexes remained equally *tabulæ rasæ*, we are told by *Tacitus*, that the *Ladies* often shared the most respectable offices of the state: in short, they were privy councillors, ministers of state, prophetesses, priestesses, doctresses, ambassadors; and sometimes led armies to battle.

I am the more inclined to credit this profound historian, as in my various peregrinations, I thought I discovered strong indications in individual females, of a genius for each of these exalted offices; and as to the art of wielding a sceptre, our Queen Elizabeth has not been *much exceeded* by any of her male successors; not to mention the Queen of Sheba, Zenobia, Boadicea, and the late Thalestris of the North.

I have long been of opinion, that discrimination of *natural* character (for most of the members of polished societies are children of art) seems to depend chiefly on the different states of nervous system.

If this hypothesis be well founded, it will account for many phenomena in human nature, and many of the incidents of human life: Why, in domestic government, for instance, in one family, a tyrannical blockhead rules with despotic sway

over a wife, who has ten times his understanding and merit; why in another, a petulant vixen domineers over her passive Jerry Sneak, and the grey mare is the better horse; or why the general, by his elevation, has deprived the service of a good drill serjeant.

## CHAP. I.

## OF FOODS AND DRINKS.

AS, from the nature of the human body, it is every moment losing a part of its substance by one evacuation or another; so it was absolutely necessary, that those wants should be supplied by proper materials, known under the terms of foods and drinks, to distinguish them from *medicines*, which restore health when lost, and *poisons* which destroy it, or life itself.

Our Almighty and Benevolent Creator, hath given to all the animal creation, the appetites of hunger and thirst, by which they are impelled to seek, and use, the means necessary to restore those parts which have been lost by the exercise of the different functions of the body.

The desire of preserving life by these means, is a wonderful faculty, termed instinct, which being rarely transgressed by the brutal part of the creation, they are therefore subject to few diseases: whilst man, *reasoning man*, becoming gradually the child of art, and the slave of habit, is perpetually violating the laws of instinct, and thereby brings upon himself a multiplicity of diseases.

## SOLID FOODS.

IN considering this subject, we should take into the account, the quantity and quality of our foods and drinks.

Sect. I. *Quantity of Foods*.—We follow instinct, if we take food when incited by hunger; but the vicious refinements of civil life are a bar to our following Nature in this respect; we eat when we are not hungry, and we drink when we are not athirst; and thus we are perpetually laying up the causes of future diseases, by neglecting the only rule by which our supplies can be proportioned to our wants.

Whatever therefore be the strength of constitution, or the degree of health, I earnestly recommend the following rules:

1st, That all solid foods be well chewed; not only that they may be well grinded and divided by the teeth, but intimately mixed with, and softened by the saliva or spittle, which is a great instrument of digestion, when joined with the liquor termed *lymph*, which is perpetually poured into the stomach by myriads of small vessels.

2dly, It will be a good general rule, to leave off before we have a sense of fulness in the stomach; because from the heat of the stomach, the quantity of humours

poured into it, and of air discharged from the foods, the bulk of the meat is much increased; hence, a very full meal produces uneasiness, sickness, vomiting, purging, and sometimes even death.

This caution is necessary to every person, but especially so to those who are indolent, delicate and invalid; not only because their digestive powers are generally weak, but their constitutions are liable to be oppressed by an overload of nourishment.—The evils arising from excess in this way are much more hurtful to health than is commonly suspected; for so far is a sparing meal from being injurious, that it is the best means of preventing disease. Hence the extreme absurdity of pressing persons to eat and drink, under the pretext of kindness or civility.

Sect. II. *Quality of Foods*.—Questions may here arise on the following points:

1st, Whether animal or vegetable foods are the most digestible, nutritive, and wholesome? 2dly, Of animals, whether butchers' meat, fowl or fish, of these young or old, fat or lean, fresh or pickled, are most eligible as ordinary food? 3dly, What is the best method of dressing them for the preservation of health?

Those who have read the Introduction with due attention, will easily perceive how difficult it will be to answer such questions,

with precision or complete satisfaction, on account of difference of habits.

I shall first make some general remarks.

Much greater errors are committed by improper quality, than excess in quantity of food; a glutton may indeed wear out his constitution, even by plain simple feeding; but he will do it much sooner, and more effectually, by what is termed living well or luxuriously.

The human body has a wonderful faculty of accommodating itself to circumstances and customs. This is evident from what travellers tell us of the foods of different nations. What is familiar and grateful to the savage, as I formerly observed, would be loathsome to refined and luxurious Europeans; yet from Josephus's account of the siege of Jerusalem, and many other stories of similar distress, we know that hunger and thirst will surmount the strongest prejudices and aversions.

I therefore earnestly recommend to the *bon vivant*, that reflecting on the effects of dire necessity, to which all may be subject, he may gradually learn to practice self-denial in this and other respects; for nothing embitters life, and impairs health, more than excessive indulgence of appetites and passions.

By the term *digestible* is meant what is most easily prepared by, and soonest discharged from, the stomach, if converted

into *wholesome* nourishment. Here it may be observed, that the foods most easily digested must be most wholesome; because they not only impose less labour on the stomach, but on the constitution in general.

I have repeatedly made experiments on myself. After swallowing a full meal of duck or goose, less digestible than any other food to me, after it had been in the stomach about an hour, I became heavy, listless, drowsy, and distressed; I felt myself hot and restless, and the pulse feverish.— But I felt no such effects, in any considerable degree, from a sparing meal of chicken, an egg, or of vegetables alone.— Here it occurs to remark, that had I continued day after day a full meal of rich, highly seasoned stimulating food, with even a moderate proportion of strong drink, these distressing symptoms would have been renewed, an habitual fever would have been produced, the health destroyed, and the constitution gradually worn out; or if a real fever had not cut off the thread of life suddenly, a slow disease would have had the same termination.

The habitual epicurean and wine-bibber, cannot be said to be ever cool; the remains of the yesterday's excess continue to the succeeding day, through a disturbed night, and his artificial fever, and other distresses, are renewed by the next meal.

Is this the course of life worthy of a ra-

tional and responsible being!—He thereby unfits himself for performing the duties of his station with vigour, diligence, and precision (for all ranks have their assigned offices in life); his head is never clear, his understanding always clouded; he misemploys much precious time; and, in fine, he is guilty of indirect suicide, by curtailing (for I am not a predestinarian) a life which, by a different conduct, might have been prolonged to a comfortable old age.

In a former treatise, I formed a table of the relative digestibility of foods, but I now suspect it was more curious than useful; because it was not sufficiently ascertained by experiments.

1st, It is difficult to determine, in general, concerning the relative digestibility of foods: animal foods of a solid form, seem to be, in general, detained longer in the stomach than vegetables; and yet so far as I recollect (for I have not the books at hand), and so far as experiments, chiefly made on other animals, can be conclusive, the contrary has been the case; for it is found that certain vegetables have been retained longer, perhaps by a wise provision of nature; because the juices of the animals being of a nature more similar to those of the human body, and therefore more easily assimilated with the digestive liquors of the stomach, than those of vegetables, are sooner prepared. But after all the

inferences that have been drawn, appeal must be made to our own personal experience ; for whatever sits most easily on the stomach should be preferred, by those whose digestion is not strong.

From the manifest difference in the structure of our stomach and bowels, compared with those of graminivorous and granivorous animals, and beasts of prey, who feed totally on animal food, it is evident that we require a large proportion of vegetables at our meals.

I once dined in company with a school-master, who declared he had not for many years tasted vegetables of any kind, even bread ; but his apparent state of health did not recommend the practice.

Vegetables may be divided into those used in a green, and those in a dry state. It will be unnecessary to enumerate them, as they are so well known ; I shall therefore make a few remarks on them.

It is asserted, and I believe truly, that we are indebted to other countries and climates for almost all our vegetable food and fruits.

Our various kinds of cabbages, kails, and salads, do not seem to be very digestible, even when corrected with onions and peppers ; but they have their use, especially in a dinner meal, by increasing its bulk, and making less animal food necessary. The roots we employ in food, are more easily

dissolved in the stomach, are more nourishing than the former, and are more grateful to the stomach.

Of our indigenous grains, oatmeal, barley and rye-meal, notwithstanding the prejudices of the English vulgar, are, as foods, more digestible than flour of wheat; though to the stout and laborious this is not an objection; but often the reverse, for obvious reasons. Well fermented whited brown bread is preferable to white, and biscuit to either. Oatmeal porridge and flummery are more eligible as breakfasts and suppers, than tea, hot rolls and butter, eggs, cheese, and cold meats. In wine countries, grapes, green or dried, are a frequent breakfast with bread.

I am clearly of opinion, that even the strong and laborious, cannot bear two full meals of animal food in one day, without impairing the health; much less the sedentary and delicate.

In this fashionable age, however, when the order of Nature is, by too many, almost totally inverted, or rather subverted; to persons who dine very late, the supper meal is not very necessary; but, as there are many who are not slaves to fashion, to such especially, the delicate and invalid, who are contented with a moderate, a simple and early dinner, I would advise the use of slight and early suppers, because a long interval between the dinner of the

former day, and the breakfast of the next, may, as I have experienced, weaken the tone, and digestive powers of the stomach.

2dly, Young animals are generally deemed to be more digestible than old ; but this is to be doubted ; because being less stimulant, and in proportion as they are more insipid, they do not promote the work of digestion so quickly, by acting on the nerves of the stomach less powerfully.

The animals we use for food are of so different a nature, that it is impossible to say whether butcher's meat, fowl or fish, are more digestible ; but upon the whole, I think fish are, because more soluble in the stomach.

I am more decidedly of opinion that fat, oils, and butter, digest very slowly ; though the lean parts of fat animals are most palatable, nourishing, and digestible ; as the fatness of particular parts is a proof that the animal was in health. By a strange prejudice, most of the Scotch deprive themselves of the use of pork, a rich and wholesome food.

Fresh animal food is in general preferred to pickled, salted, or spiced ; and undoubtedly the latter is more stimulating ; and a prejudice has been entertained against the use of salted meats, on the supposition of their being chiefly the cause of that dreadful disease, the sea-scurvy. But though, when long in the pickle, and when they

become rancid or rusty, they may contribute ; yet the want of green vegetables is a more manifest cause ; and we are indebted to the celebrated Captain *Cook* for the most important discovery, that the disease may be much alleviated if not entirely prevented, by ventilation, cleanliness, changes of apparel, and frequent supplies of fresh water.

Salted, smoked, and spiced meats, are certainly deprived of part of their nutritive juices, and dissolve less readily in the stomach ; yet when used sparingly with young and insipid meats, and a great proportion of vegetables, they are not unwholesome ; for the English farmers live chiefly on bacon, and that often rusty : and in North Britain it has, from time immemorial, been a custom with the middling and lower ranks, to live chiefly during winter and spring on salted meats, and salted fish ; yet I do not find that the health of these people is impaired ; because they use a great proportion of green vegetables, especially potatoes, which have been a great acquisition to these kingdoms ; and would be more so, if they substituted potatoes for barley in their broths, not only as they are less expensive, but require less fuel.

With respect to the relative nutritive qualities of foods, were it a part of my plan, as it is of the very philanthropic Baron *Rumford*, to prescribe a dietetic regimen for

the poor, I should pay more regard to nutrition than digestibility ; but as my readers will not be of that class, nutrition is so far from being an object of important consideration, that many evils proceed from our swallowing too much nutrition ; thereby throwing into the constitution a greater quantity of rich nourishment than it can bear without injury to health.

I proceed to make some remarks on certain articles of food, sauces, spiceries, pickles, and preserves.

*Butter* is an article of luxury ; and it is the opinion of some, that it is a necessary sance for fish and vegetables : as to fish, it seems to be unnecessary, except those which are salt and dried ; with respect to vegetables which are flatulent, a small portion of it may be of use. Why it is deemed as a necessary sauce for eggs, which are a rich food, I cannot account. But my strongest objection to the use of butter so extravagantly, is in puddings, pies, and pastries, which are in truth unnecessary additions to a full meal of animal food ; as are cheese, jellies, preserves and fruits ; and which it would be more prudent to reserve either for breakfast or supper. Butter has also much too large a share in gravies and sauces ; a little salt and water with the juice of the meat, being more proper.

*Spices and Pickles.* In proportion as luxury is indulged, health is impaired ; and

absurd gratifications carry with them, by the wise dispensations of Providence, their own punishment.

These spicy stimulants, by their action on the nerves of the nostrils, palate, and stomach, deprave them, and incite us to desire, and provoke the stomach to crave more food than it can properly prepare; and send off into the constitution more nourishment *half prepared*, than it can properly dispense, thereby over-straining the springs of life and health.

I would remark, that if we cannot be contented without stimulants of some kind, our own stimulating vegetables, as radishes, cresses, mustard, onions, &c. are much more safe than the foreign spices; because the latter contain much of a very hot, and almost caustic oil.

4th, I shall now discuss the last question, viz. What is the best method of dressing our foods for the preservation of health? The intention of preparing or dressing our foods, is to render them more grateful to the palate, and more easily convertible into nourishment by the stomach; and I know no other rule by which its wholesomeness is to be determined, than by being contented with one dish of animal food, and that simply dressed.

Savages eat much of their foods undressed: the only dressing the Tartar gives his collop of horse-flesh, is by warming it between

his own seat and his horse's back ; and the celebrated Mr. Bruce informs us that, in Abyssinia, their choice regale at their public entertainments, is a steak cut from a live ox.

But luxury has introduced a refinement into cookery which is certainly very injurious ; and this spirit of indulging in good eating, pervades all ranks in society.

The celebrated German minister, Count Zinzindors, who was deemed to be a political oracle, retired frequently before dinner into his study, under pretext of consulting the national welfare ; but it was accidentally discovered, that he was only consulting his cooks on the choice of a savoury sauce : and a minister who governed this nation about thirty years ago, was alleged to be more conversant with the art of preparing a ham gravy, than of managing the treasury.

It is certain that cookery renders our foods more palatable and digestible ; but it is equally true that, for reasons already assigned, the more simple it is, the more conducive it is to health.

But the greatest evil, not merely to the individual, but to the community is the multiplicity of dishes luxury has brought to the tables of the great, the wealthy, and the ostentatious (who are often neither great nor wealthy), so that a great part of their superfluities is consumed by their ser-

vants, and the humble dependents of their servants; *who being* thus pampered above their natural rank, when they become house-keepers themselves, find they have acquired appetites and habits which are not well suited to their new and penurious state of life. Through this channel, partly, a luxurious spirit is gradually extended to the lowest ranks; whilst the rage of imitating their neighbours, diffuses it among those of the middling station; and thus the pestilential taint becomes universal. Whatever therefore, certain tribe of politicians, may allege, the high price of provisions, and of other articles of private expenditure, are more owing to the cause now ascribed, than to the *supposed* increase of national wealth; of which, however, being a dangerous malady, our skilful ministers are soon likely to cure us, and happily reduce us to the parsimony, and the virtuous simplicity of our original ancestors.

§ II. *Liquid Foods*.—Among the liquid foods, we may reckon soups, broths, milk, cream, whey, chocolate, coffee, and tea. Liquid foods, being in some degree already prepared, are more easily converted into nourishment; yet such is the capricious state of the stomach in many weak persons, that meat roasted or broiled, is more easily digested by them than the liquid foods. This seems to be owing to the perverted state of the nerves of the mouth and sto-

mach ; and hence it is, that what is most grateful to the palate, sits most easily on the stomach, and is more completely converted into good nourishment ; and it is for this reason that medical men are often obliged to grant to their patients, not what is best suited to the nature of their disease, but what is most agreeable to their vitiated appetites.

In a future chapter, I shall point out the great benefit of simplicity of diet to young persons, and indeed through life, as the best means of preventing a luxurious appetite, which is a real misfortune to the individual, and a source of much calamity to society.

Baron *Rumford*, in his excellent Essay on the Cheapest Method of Feeding the Poor, has established a useful fact : viz. That a person may lead a laborious life, and enjoy high health and full strength, on vegetable food alone, when properly prepared. His third Essay ought to be read by every class : by the wealthy, as it will point out cheap means of extending their charity to their poor neighbours ; to the middling and lower ranks, to enable them to lessen their household expences, and to sustain the heavy burdens incurred by our ruinous system of warfare. I have always been of opinion that the British, the English especially, consume, or rather waste, much too great a proportion of animal food, by which

health is impaired, and life shortened. By a proper parsimony, in this respect, they may enlarge their charities, and as the celebrated Sterne advises, "throw their cho-  
"lics and gouts to the poor."

The Baron has confirmed me in several opinions I have long held: 1st, That water is not a mere vehicle for our foods, but that it has a wonderful power of assimilating and applying the nutritive parts of animals and vegetables. 2dly, That the act of chewing well, and slowly, the solid part of a meal, contributes much to make it more nourishing. 3dly, That foods are more digestible and nutritive in proportion as they are palatable; but there is a distinction to be made by the author of an *Essay on Regimen*, which could not come under the consideration of the respectable Baron, as an economical philosopher, viz. Whereas the simple ingredients which entered his messes, were chiefly or totally vegetable, and limited in their quantity; they could not have the bad effects of a pound of solid, highly dressed, animal food; which affording a large proportion of rich and stimulating nourishment, and which, according to the vulgar adage, *sticking longer to the ribs*, puts the constitution to greater and more permanent exertions before it could be disposed of as nourishment; and thereby hurt the health, by straining the

springs of life : repletion is the bane of the epicurean and the glutton.

The Baron, in his chapter on the *Pleasure of Eating*, justly observes, that if a glutton can be made to gormandize during two hours on two ounces of meat, it is certainly better for his health, than if he gave himself indigestion by eating two pounds within the same time. The gratifications of life, if moderate, are not to be rejected, but enjoyed with gratitude ; but as I am not by constitution a glutton, or by habit an epicure, I have ever considered *eating* as the lowest of the sensual gratifications ; but my greatest objection to the indulgence of it is, that, from my observation, it seems more perhaps than any other of the sensual appetites, to increase the reluctance of parting with life ; a dreadful consideration at the approach of death.

A salmon's belly, Helluo, was thy fate ;  
 The Doctor call'd, declar'd all help too late ;  
 " Mercy ! cries Helluo, mercy on my soul !  
 " Is there no hope ? alas, then bring the jowl !"

POPE.

Were our existence to be confined to this life alone (and it is with extreme pain I remark, that the bulk, even of the Christian world, live as if there were no other), to eat, drink, and indulge ourselves in the gratification of every appetite, would be the great aim of mankind, a few musty philo-

sophers excepted, with whose intellectual investigations, dissipation, and jollity would not so well accord. But as we are assured upon the best authority, and it is our interest firmly to believe, that there is a future and eternal state of existence, by a reasonable and responsible being, it should be considered as our indispensable duties so to attach ourselves to society in this transitory state, as that we may quit it with so little regret, as to render the prospect of the future at least comfortable, if not delightful. "Many (says Dr. Young) derive pleasure from providing for many more days than they shall ever see; but not for those that shall never end."

So precarious is this life in every stage of it, that a wise man will begin early to withdraw himself so far from his connection with it, as to place himself in a sort of middle state between this and the next, and not defer it to almost the last hour; for he cannot assure himself that he shall not be one of the 50,000\* who shall not awake to see the light of another day.

I have already remarked that nature, or the constitution, is endowed with certain instinctive powers or faculties, by which it not only suggests the best means of preserving health, and even of rectifying small deviations or errors; but also when these

\* A calculation has been made, which supposes 50,000 persons die every twenty-four hours.

errors become diseases, assist the physician, by exciting certain desires, or cravings, for particular articles of food or drink, of which, on general principles, he may not approve; but which experience shews to be beneficial: this more frequently happens in fevers, and in those diseases which are termed nervous.

Of the liquid foods mentioned above, some sit better on particular stomachs; and even milk, which is the best of them, sometimes disagrees. It is an excellent food for breakfast and supper, with well fermented bread: whey to the invalid, is often preferable, being free from curd: cream is only liquid butter.

Broths and soups seem to have been invented, partly to make less solid meats necessary; partly as a fitter form of nourishment for the sick: as to jellies made of the gluey parts of animals, there is not a more improper food for weak stomachs, as being difficult of digestion; whereas, jellies made of fruits, are inoffensive, and grateful to the stomach. Strong chocolate is heavy and clogging, but when weak, it is much preferable to coffee or tea, which afford no nourishment.

*Tea*, I decidedly pronounce to be a noxious article of food; for from long experience and strict observation, I have found that the frequent and immoderate use of strong tea, gradually weakens and

undermines the constitution, and thereby becomes a slow poison; and the introduction of it into the British dominions (where more of this baneful weed is expended, than in all Europe beside\*) was a real calamity; for in proportion as its use has become more general and frequent, I have just reason to believe that many diseases, especially low fevers, hysterical and hypochondriacal, paralytic and dropsical diseases are much more frequent than in former periods.

It may be alledged that the increase of certain diseases since its use has been introduced in this kingdom, may have been owing to other causes. I answer, that though those diseases certainly existed long before, yet their manifest increase, since the introduction of tea, affords a strong presumption, amounting nearly to a proof, that tea, *green* especially, has, at least contributed; because many who have used this noxious slop most freely, have experienced uneasy sensations in the stomach, and other

\* In such of the countries of Europe as the author has visited (Holland excepted) this fashionable beverage is very little used: but still far less than in Britain.

Tea-drinking is one of the manifold evils fashion has introduced into this kingdom. How careful ought persons of superior rank to be of setting bad examples! It was from them the custom of tea-drinking descended to others; so that at this day, there is not a parish pauper, or a straggling beggar, or gipsey, who do not regale themselves with it twice a day.

symptoms of hysterical and hypochondriacal affection, which have been mitigated or removed, by lessening the quantity of it, or abstaining from it altogether.

But the use of it by the lower rank, which constitutes the bulk and strength of the nation, is peculiarly exceptionable, merely on the principle of economy; because of the waste of time, fuel, and money, in the purchase of the ingredients, and in preparing and using this unprofitable, because *unnutritive* beverage.

I have met with a calculation, which estimates that the expence of tea and sugar twice a day, at two-pence halfpenny each time, amounting to £7 12s. per annum, would supply the article of bread to four millions of persons. But this very moderate estimate, which does not include the waste of fuel and of precious time, evidently shews, what an enormous disproportion the amount of this single article of expenditure must bear to the scanty earnings of a labouring man.

We are told, that for some years after this injurious trade commenced, the import of tea did not annually exceed 50,000lb. and now amounts nearly to twenty millions. May we not, therefore, account, in a great measure, for the astonishing increase of the poor-rates, by the universal use of tea, and spirituous liquors, among the lower rank, by which so great a part of their small in-

come is expended, and their bodies are debilitated, and health impaired.

Having, from my youth, been peculiarly solicitous to conciliate the good opinion and regard of the other sex, I should be very sorry to forfeit either, by my severe strictures on this foreign weed: but the love of truth, and a sense of duty, required it. I shall now endeavour to compromise the matter with my very respectable sisters, who by their rank are exempted from the pressures of penury.

To such, therefore, as are wedded to this bewitching beverage, I recommend their abstaining from all green teas, gradually lessening the strength of the bohea, by adding more cream and sugar. If they cannot, at length totally abstain, they may at least lessen its bad effects.

Herb, or medicated, teas, were formerly puffed off by advertisements; but if they have any efficacy at all, it must be injurious; for a constant use of a medicine must always be an abuse of it, by habituating the stomach and constitution to that stimulus which ought only to be employed for the cure of disease: hence *Celsus's* admonition in my motto.

I lately was informed by a gentlewoman, on whose veracity I could entirely rely, of the following fact. That many years before, having *clandestinely* drank a large quantity of strong tea (of which she then

was, and is, to this hour, immoderately fond), it produced all the effects of a large dose of opium, or of what she had remarked of persons intoxicated\*. I have said, that drams are a slow poison, when used immoderately; and though what are termed virulent, or mortal poisons, destroy more certainly and suddenly; yet I firmly believe, that many more lives are shortened eventually by excess in the use of tea and spirituous liquors: I will just add, not merely as a ridiculous, but as a lamentable circumstance, that the lowest and most indigent among us cannot exist in comfort, without having the materials for two or three repasts from both Indies.

In the west of England a poor widow woman, a slave to tea-drinking, with a number of young children, fed herself and them almost with tea and a little bread, on pretence of economy, and thereby reduced the whole family to a deplorable state of weakness; and yet a sufficiency of bread and milk, or cheese and small beer, and

\* Professor Gregory (who perused this tract) remarked, that the German and Dutch physicians complain as much of the bad effects of coffee on their countrymen, as we do of tea; and the Doctor himself avers, that he has sometimes experienced that coffee has been more injurious to his stomach than tea. I would here observe, that I never had a favourable opinion of coffee; but only conceived that it was less injurious than tea. My ingenious friend, Dr. Patterson, of Ayr, tells me, he has frequently observed, that coffee becomes strongly acid in stomachs whose digestive powers are weak.

even a bit of coarse meat, would have been little more expensive. There is reason to believe that the celebrated Dr. Johnson, embittered and shortened a valuable life, by the exorbitant use of tea: yet the Doctor was highly offended with another author, who justly reprobated the use of tea. I have seen this literary colossus swallow a large quantity of it. As a proof how much tea has increased some diseases, we find that between the years 1629 and 1637, there died of Dropsy one in twenty-one; and between 1734 and 1742, one in fourteen; between 1629 and 1637, of Palsy, one in three hundred and seven, and between 1734 and 1742, one in two hundred and seventy-eight. But as the expenditure of tea was not so great fifty-six years ago by one half part as it is now, it may be truly estimated that the proportion of both those diseases is in the same degree increased; a lamentable consideration!

To those who live well, that is, who eat largely of high seasoned meats, and are liberal in the use of strong drinks, it is certainly less injurious; but even to them the green teas especially are hurtful, there being every reason to believe that they have their colour from verdigrease, which is a rank poison; and it is well known, that the leaves of the green tea shrub are of so poisonously acrid a nature, as to blister and ulcerate the hands of the persons who are

employed in preparing them for sale: what then must be the noxious effects of the daily use of this herb on the delicate coats of the stomach? But whether the allegation of its being dyed with verdigrease, be well or ill-founded, we know there is a class of vegetable poisons, and there is every reason to believe that every kind of tea is of this class.

The bad effects of tea are lessened by sugar and cream, but many use it without either. Sugar, which fashion has introduced, is a wholesome and palatable addition to foods, and agrees better with many stomachs than honey: it is to be remarked, that sugar makes a considerable portion of the nourishing part of vegetables; and that all the grains and fruits which produce the various wines, beers, cyders, and perry, are more or less rich and intoxicating, according to the quantity of saccharine juice they contain.

I could enter largely into the impropriety of importing this article of commerce on the principle of political economy, but it would not be proper here.

It may be asked, what can be substituted for this favourite slop? It may be answered, that for breakfast, milk, whey, thin chocolate, weak broth, or portable soup, would be far preferable; and as for the afternoon indulgence, coffee, water with sugar and milk, or lemonade, might

be substituted by the wealthy and idle ; but to those of inferior ranks, who subsist by labour and industry, the time now wasted over the tea-table might be more usefully employed.

*Spirituous Liquors.*—Very far am I from insinuating that any of my readers are addicted to the abuse of them ; but prevention is better than cure ; and I have known too many worthy persons of both sexes who have fallen into this horrible practice, not to consider it as my indispensable duty, to warn and strenuously remonstrate against the indulgence, and to advise that, so far as their influence extends, they will discountenance it.

Raw-meats are less digestible than dressed—boiled than roasted—old than young animals\*—meats and fowls than fish—vegetables than any kinds of animal food—salads, cabbages, and parsnips, than turnip, potatoes and asparagus : fat, butter, and all oily substances, were found of very slow digestion.

\* In other experiments, the results were different, and confirmed from my own feelings, probably owing to the old being more stimulant, and by acting more forcibly on the nerves of the stomach, promoted its re-action on its contents ; and this may be a wise provision of nature, the juices of old animals approaching nearer to those of our body, in their nature, are sooner digested than the juices of younger animals, and of vegetables, which are longer retained, that they may more completely acquire the animal nature, before they are discharged from the stomach.

A Monsieur Gosse, who had a faculty of discharging his stomach at will, gives the results of his experiments, which may be more satisfactory, and may afford a necessary caution, especially to those who suffer by indigestion. He divided the articles into three classes.

**CLASS I.** *Substances not digestible, or at least not within the usual time.*

I. The tendinous, or stringy parts of *beef, veal, pork, poultry, and scate.*

II. The *bones.*

III. The *oily and fatty* parts of these animals.

IV. The *white of an egg* hardened by heat.

#### OF VEGETABLE SUBSTANCES.

V. Oils of almond, olive, &c. seeds and stones of fruits, almonds, pistacchio nuts and walnuts, dried grapes and skins of fresh grapes, the skin or rinds of pease, wheat, barley, apples, pears, oranges, and lemons, and the conserves of oranges and citrons: the stones of cherries and plumbs.

**CLASS II.** *Substances difficult of digestion, but of which he digested.*

#### ANIMAL SUBSTANCES, viz.

I. *Pork* dressed in all the different methods.

- II. Black puddings.
- III. Yolk of eggs roasted.
- IV. Fritters of eggs.
- V. Fried eggs.

## VEGETABLES.

- VI. Sallads of raw herbs, especially with oil.
- VII. White cabbage.
- VIII. Boiled and raw onions and leeks.
- IX. Pulp of fruit with seeds.
- X. Figs fresh and dry.
- XI. Warm bread.
- XII. Sweet pastry, which occasioned an intolerable acidity.

Class III. *Substances easy of digestion.*

- I. Veal, lamb, and *poultry*, especially young *fresh eggs* not hardened by boiling.
- II. Cows milk, it curdled about an hour and an half after being in the stomach; perch boiled with a little salt and parsley; but when fried, or when seasoned with wine or oil it is less easy of digestion.

## OF VEGETABLES.

- III. Spinach, celery, tops of asparagus.
- IV. Bottom of artichokes.
- V. Boiled pulps of fruits, seasoned with sugar.
- VI. The meals of wheat, barley, rice, maize, pease and beans.

VII. Different sorts of wheaten bread, without butter, the second day of baking. The crust more digestible than the crumb. Brown wheaten bread less digestible in proportion to the quantity of bran. Salted bread more digestible, than that baked without salt.

VIII. Turnips, potatoes, and parsnips, when not too old.

SUBSTANCES WHICH FACILITATED MR.  
GOSSE'S DIGESTION.

I. Common salt and spices.

II. Mustard, horse-radish, radish and cresses.

III. Capers.

IV. Old cheese.

V. Sugar.

VI. Various bitters.

VII. Wine and spirituous liquors in small quantities.

SUBSTANCES WHICH RETARDED HIS DIGES-  
TION, *viz.*

I. Water, particularly when hot, and in large quantities. It occasions the food to pass too soon out of the stomach; without being properly dissolved.

II. Allacids and astringents.

III. Twenty-four grains of Peruvian bark, taken half an hour after dinner, stopped digestion.

#### IV. Mercury and antimony.

V. Employment after a meal, and leaning with the breast against a table.

I shall now offer a few remarks on the preceding experiments.

CLASS I. Mr. Gosse does not imply that these articles cannot be subdued by the stomach; but why impose an unnecessary task on so important an organ?

CLASS II. Had he rejected his meal two or three hours later, he would have found a very great part, if not the whole digested: the articles are best fitted for strong laborious persons.

CLASS III. These articles are most eligible food for the delicate and invalid: what he says of the perch, is equally applicable to the whiting, flounder, haddock, and some other white fish; but not to the salmon, herring, and sturgeon, &c. It proves also that butter or oil are unnecessary additions, especially to the rich oily fishes. It was not the frying the perch that made it less digestible, but the sauce.

With respect to the digestibility of sugar, I have always found it to be very much so: it is, as I have long known, very wholesome and nutritive; and Professor Newman alleged it was the principal matter of nourishment. Mr. Gosse did not try oatmeal, or he would have found it more digestible than wheat flour.

As to the substances which promoted

Mr. Gosse's digestion, I think foreign spices had better be omitted; and I protest strenuously against spirits in any quantity or form after a meal, for reasons already assigned. Quiet of body and mind for two hours after a dinner-meal is certainly useful to the studious, the delicate, and invalid; and yet labouring persons go immediately to work after dinner. Man is a creature of habit, and therefore we ought to be exceeding careful not to acquire inconvenient or immoral habits either of body or mind, for it is very difficult to eradicate them.

§ II. *Drinks*.—The most natural and most wholesome drinks are those which are least stimulant; because they do not put the powers of the constitution upon extraordinary exertions, which, in the event, always weaken it.

*Water* is the most natural drink of man and beast, and when man is not perverted by bad habits, is, in general, the most conducive to health, from the cradle to the grave. Rain-water is the most wholesome; but as that cannot always be obtained, that from springs and wells, which most readily breaks soap, and boils dried pease, is deemed the best. Experiments shew that ice or snow dissolved, make a pure water. It is alleged by some, that it is better for having been previously boiled, and set to cool; and I know an eminent physician in

London, who has for many years drank distilled water, believing it was thereby freed from all improper contents.

*Strong drinks* are *stimulant* or heating, and, in various degrees, opposite to water, which is sedative, or cooling; and yet there are none of these, except the strongest spirits which do not contain water.— Without entering deeply into chymical reasoning, it will be sufficient to say, that the quality by which they enliven or intoxicate, is produced by fermentation.— This fermentation, as already observed, is promoted or rather produced, by a sugar, or saccharine matter contained, more or less, in all grains, fruits, and other vegetables, which produce a fermenting, intoxicating liquid.

The ancients termed all these fermented liquors wines; hence the term barley wine, applied to ale\*. Thus we know that the vile and noxious spirits termed whiskey, or malt spirits, and gin, are produced from grain of different kinds, brandy from wine or cider, and rum from the juice of the sugar-cane, or from molasses. It is very well known, that if the fermenting liquor is not rich enough of the sugar, or the fermentation is not carried on proper-

\* If families would be prevailed on to adopt Mr. Child's method of brewing ale and porter, they would not only have their beer at about half the price commonly paid for it, but the best that can be brewed. This Treatise costs only one shilling!

ly, the liquor becomes vinegar, and will not afford any spirit in the still. All the fermented liquors used in Europe, beside many others in other parts of the world, contain *alcohol*, or spirit, otherwise they could not produce it by distillation.

Without mentioning the various kinds of wines, beers, ciders, &c. used among us, it will be sufficient to say, that as they are all stimulant, in proportion to the quantity of spirit they contain, so they are more or less grateful to the stomach, as they are more or less perfectly fermented.

A very absurd idea obtained in the last century, and is not, perhaps yet entirely given up, that home made wines, as those made from gooseberry, currant, orange, &c. are not wholesome; but if properly fermented, and kept to a sufficient age, they are as much so as any foreign wines, though not so palatable. The natural historian Pliny, mentions 195 kinds of fermented drinks known to the ancients; and some years ago a very elaborate Treatise was published on the subject; but my plan requires that I should be brief; nor can I comprehend the utility of being otherwise; for wine-drinkers would still be inclined to gratify their own tastes in their choice, rather than obey any rule, if such could be given.

Of the foreign wines there is a great variety, white and red, and of these again,

sweet, and ascescent, austere, brisk, weak, and strong : in all, the intoxicating quality is chiefly owing to the addition of brandy to keep them from becoming sour.

Upon the whole, however, though the wealthy indulge in the use of foreign wines, and thereby incur the painful evils of gout, gravel, and other complaints ; the wines, beers, and ciders, which are the natural produce of this climate, are much more wholesome.

I am of opinion that foreign wines are not so wholesome as our own fermented drinks. 1st, As they are subject to be adulterated by various articles, and sometimes the calces of lead, which is an actual poison. 2dly, Though all fermenting liquors produce an inflammable spirit, yet their native spirit being thoroughly mixed in the process of fermentation, is well covered and incorporated with the rest of the liquor ; whereas the spirit added after fermentation, before or after importation, to give the wines a body, as it is termed, never mixes so intimately with the other ingredients, and is therefore more intoxicating and unwholesome.

Spirits of any kind, even when mixed with a large proportion of water, under the vulgar term of *grog*, are not so safe as wine, cider, or beer. A very strong man complained to me that his hand shook. I found he drank *grog* instead of punch, and

had insensibly increased the quantity of rum : he returned to his weak punch, and his hand became steady.

No strong drink ought to be used before dinner : and it ought to be used very moderately after supper : otherwise disturbed rest, and a feverish habit, will soon wear out the springs of life, and destroy health.

It has already been remarked, that water is the most natural drink of man ; some persons in this kingdom have never used any other ; and such as I have known, have enjoyed a more regular appetite, and firmer health, by persevering in the use of it solely.

Yet Providence seems to have intended the moderate use of strong drinks for the comfort of man ; and the antediluvians seem to have known the use of fermented drinks, as we read of Noah's excess.

Spirituous liquors are of later invention, and happy had it been for the human race had they never been known. It is true that the fermented drinks may be used intemperately, but I never knew an habitual sot who was not at length a dram-drinker ; and it is my duty most seriously to warn the reader against the beastly and destructive practice.

To prevent the danger of its becoming a habit, the safest way is to avoid tasting spirits alone, under any pretext, considering spirits of any kind, even the foreign

liquors, as real poison. The common pretence for using them is to remove the disagreeable feelings after a meal, especially of certain foods ; but such foods, if any such there be, should be entirely avoided, or used more sparingly ; but drams are used more frequently after a glutinous or excessive meal ; because they certainly tend to lessen the supposed fermentation in the stomach during the digestion, which may be cured by eating less.

There is something dangerously bewitching in the use of spirituous liquors ; they soon become palatable, and suddenly exhilarate and raise the spirits ; and so grateful are the feelings they produce in the stomach, brain, and nervous system, that the temptation to repeat the poisonous dose becomes irresistible. Medical men have too many opportunities of knowing how frequent this practice is become, even when least suspected ; and what is most deplorable, among the most respectable and valuable characters, especially literary men : I shall give an instance of each sex.

A lady of rank, whose domestic happiness was often disturbed, was suddenly seized, and her medical man being absent, another was called from the tavern in a state of intoxication. By the time the Doctor arrived the patient's delirious fit had subsided, and the Doctor, conscious of his own improper situation, exclaimed in a

loud whisper, " Drunk, by —— !" the patient conceiving he had discovered her foible; instead of his own, replied, Doctor, you are an honest man, and are the first to tell me a disagreeable truth: do not order me any apothecary's stuff, but let my servant give me a dram of Nantz from the closet.

There are many hysterical women, addicted to strong tea, who, after paying well for apothecary's drams, under the form of mixtures and draughts, have at length found plain brandy to be equally cordial, and less expensive.

A very learned member of an English university, lately dead, was, when I knew him at Bath, engaged in a work, from which much expectation was formed; but which I believe he did not finish, owing to his falling into a beastly habit of dram-drinking, from which no remonstrances could reclaim him.

The progress of a sot is gradual from weaker to stronger drinks; and I knew one of those miserable men, who swallowed draughts of the most fiery spirit of wine.

The tippling of drams has been one of the evil consequences of the habit of tea-drinking, and the breach of chastity in married and single women has kept pace with the practice of dram-drinking, which whilst it inflames the passions, takes off all prudential restraint.

The use of strong liquors has become

more frequent among persons of rank and fortune, since the introduction of foreign palatable liqueurs, or sweet drams, to their tables.

That our lives are embittered and shortened by different kinds of intemperance and irregularity, is a serious and obvious truth; but there are some circumstances attending the vice of drunkenness, which merit peculiar consideration. There are many worthy and pious persons who, under various pretexts, are led to take a dram occasionally, who would be shocked were they to suspect it to be possible they could become sots; yet, who have nevertheless become so imperceptibly and irrecoverably.

There is not, in an abstract view, any gross immorality in swallowing a glass of brandy rather than a glass of wine; otherwise than that we know from experience, that the habit of indulgence is more dangerous from the use of spirits than of wine. Many have been reclaimed from habits of excess in the use of beers or wines; but a gin or a whiskey sot is almost irreclaimable. Spirits benumb the faculties of the mind, weaken the understanding, and set the conscience asleep; and the unhappy wretch becoming incapable of reflecting, repenting, or reforming, is deprived even of the precarious and slender benefit of a death-bed appeal to divine mercy. Hence it is that drunkenness is a more dangerous vice

than any other, for it robs a man of his prudence and caution, and exposes him to the full force of every temptation.

Notwithstanding the severe censure against dram-drinking, it may be asked whether the use of spirituous liquors is warrantable in any form or degree? I answer, that the danger does not consist so much in the moderate and occasional use of simple spirits with water, as in the habit of frequently repeating it, and there certainly are occasions when a dram thus lowered, may be more salutary than any other liquor.

Formerly a variety of cordials were kept in private families and in the apothecaries' shops, which were not more medicinal than plain rum or brandy; but now that absurd practice is less frequent, even with the *few* Lady Bountifuls of the present generation, whose predecessors wasted much time and money in distilling their closet cordials, and in poisoning their families, and half their neighbours, by dispensing them.

There are indeed a very few cases in which a dram may be preferable; as when much heated, in hot climates and seasons, when the use of cool liquors have killed suddenly, or at least destroyed the health; several instances of which I have met with in the hospital at Bath, where the patients, chiefly labouring poor, were sent, under the vulgar term of having a surfeit. But

in none of these cases ought these spirits to be taken alone, or raw; but mixed with less or more water, and by this mixture, the dangerous habit of dram-drinking may be avoided; for there can be no just pretext for taking raw spirits alone, or not mixed with water, on any occasion whatsoever. It is an extraordinary fact, that the breath of dram-drinkers has sometimes taken fire; and it is asserted that an Italian Countess was totally consumed (one hand excepted) in the course of one night, in consequence of drinking inordinately of spirit of wine; a dreadful death, more rapid indeed, but not more certain, than that of the habitual dram-drinker.

I will, in a few words, explain why what are termed raw spirits are so injurious. By their sudden action on the nerves of the stomach, they gradually lessen the sensibility and digestive power of that organ, and consequently undermine the health and strength of all the other organs of the body, the heart and brain especially, which have a peculiar connexion with it. The effects are more destructive, as they are slow and unsuspected; and the habit becomes so rivetted, that the wretches, though warned and alarmed, have not fortitude to desist, but go on increasing the quantity and strength of the poison, and it becomes almost their sole meat and drink, and the bane both of body and soul.

Were it possible for the habitual dram-drinker to desist at once from the practice, it will certainly be worthy of a trial, using wine and strong beer in its place; or another method has been proposed\*, which is to drop a little melted sealing-wax daily into the dram-glass, which, by filling it up gradually, daily lessens the dose, supplying the place by fermented drinks, until the unhappy tippler can by this means, entirely give up the dangerous practice.

Drinks, or liquid foods, ought not to be taken very warm, for in this state they hurt the teeth, and injure the stomach.

Had I the confidence of our Ministers, which I, *unfortunately*, have not, I should advise, that British spirits be totally prohibited, and that another tax be adopted, to compensate to the revenue for the deficiency. By this humane regulation, hundreds might yearly be preserved from prostitution, Botany Bay, and the gallows; beside two-thirds of the lunatics which are patients in our hospitals, and thousands who shorten their lives by the practice of dram-drinking.

\* By Dr. Lettsom.

## CHAP. II.

*REGIMEN*, with respect to the use of meat and drink, may be divided into three classes: the temperate, the high, and the low; or the moderate, stimulant, and sedative.

The *temperate* consists in using such a moderate quantity of one dish of any animal food, plainly dressed, together with fermented bread and vegetables, as not to oppress the stomach, especially after a dinner-meal; and in using such a quantity of any kind of fermented drink, beer, cider, or wine, as may not heat to any degree, much less to intoxicate.

2dly, *The high living* cannot be termed regimen; for, being contrary to nature, it is therefore contrary to rule. Persons may be said to live high, who dine on a variety of dishes, highly seasoned with spiceries, rich sauces, and pickles; using rich wines, and even foreign liquors, sometimes a little beyond strict moderation in either; especially, if they repeat the same indulgence at a late supper meal, though the latter practice is less frequent than fifty years ago. This manner of living, with the fashionable hours kept, produces a kind of artificial fever, which may end in a real one; or in some slow disease, which embitters and

shortens life. Luxury, therefore, is not only a public evil, but a severe chastisement to those who indulge in it.

As example makes a stronger impression than precept, I shall briefly give two instances.

A noble Lord, of the highest rank, complained to me that he had restless feverish nights. He was, I found, addicted to hot suppers of highly dressed animal foods, his bottle of port, and his pipe. I advised his Grace to a change of his mode of living, and directed a course of Elixir of Vitriol. Being accused of ignorance or inattention, or both, I was discharged. Another Physician, more *courtly*, was called, who assured the patient and his connections that he was in a good way. But his Lordship losing ground daily, I was recalled, and finding him under the incurable effects of neglecting my advice months before, the relations desired that James's powder might be given, to which my brother Doctor reluctantly consented, but in vain.

Here I offer two remarks : 1st, That this patient might have lingered out a few years longer, had he changed his mode of living, instead of having recourse to medicines, which could not avail, without regimen. 2dly, It is indispensably incumbent on a medical man, to give his opinion frankly and fully, especially with respect to regimen; and, if not obeyed, withdraw him-

self, without regard to rank or emolument. Many patients have lost their lives by this servile and immoral compliance: neither my brother Doctor, nor myself, approved of the James's powder, but it may sometimes be right to comply with such officious interference, unless the Physician is assured that he can relieve his patient by another method; in such a case he ought to resist, otherwise his conscience will suffer.

A corpulent gentleman, who lived very luxuriously, especially in eating heavy suppers, was seized with some alarming symptoms, which were removed by my advising a change of regimen only.

I would not advise these high livers, to desist immediately and entirely from such a course; but that they should gradually lessen their spices and rich sauces, and sometime miss a dinner-meal entirely, or substitute some simple food, and small beer, or pure water; and a habit of moderation may, in the event, become as familiar, and much more beneficial and comfortable, than the former mode of life; besides, an occasional change of regimen will determine what best will agree. Mr. G.'s fate was singular; having wasted a small fortune by every kind of ostentatious luxury, he went to France, and when I last heard of him, he was waiter in an hotel in Paris.—*Sic transit gloria mundi.*

This gentleman and his wife ruined

themselves and their family, by absurdly emulating persons of fashion and fortune.

By persons thus treading on the heels of their superiors, the pale of distinction is thrown down by toad-eaters, swindlers and gamblers, who, by keeping the *best company*, exalt themselves to the high prerogative of being people of fashion. The empire of fashion is now become universal; it is not confined to dress and equipage; but also to our phraseology, doctors, politics, morals, religion, and even our vices; men and women of *fashion* are super-eminently distinguished from those of *no fashion*, or *whom nobody knows*; who, mortified by want of distinction, to which they have no claim, use every effort to get out of their proper place, and into the circle of fashion: thus the folly descends at length to the very lowest ranks.

3dly, *A low diet* consists in an abstinence from animal foods, milk excepted, and from strong drinks. This course has sometimes been undertaken by those of the second class, who have entailed diseases upon themselves by living too fast. I have known two instances, wherein gout was cured by a low diet; and I am persuaded, many other inveterate diseases may be cured by it; but to render it safe, the change ought to be gradual, especially if the constitution be much broken. There is another class of invalids, who derive their dis-

eases from their parents, who may benefit by this regimen, provided they begin early, which they rarely can be prevailed to do, if they have once indulged themselves in the gratifications of luxury.

An obvious reflection occurs here : that one strong inducement to temperance (beside others) is the consideration, that if they intend to enter the married state, it is their duty not to injure their constitutions, lest they entail the consequences on an innocent offspring. The remark is indeed much less applicable to the fair sex ; yet I have known instances where they have injured their healths by fashionable irregularities and inattention ; and there are many who every year fall victims to consumptions from such causes ; of which not a few have prematurely fallen into the grave, under my eye.

## CHAP. III.

## EXERCISE AND REST.

§ I. *Exercise*.—In the arrangement of the articles of regimen, it is of very little consequence in what order they are placed in relation to each other.

Whosoever contemplates the rank man holds in the creation, will discover that our duties and offices in life are of an active nature ; and that, in scripture phrase, we are destined to procure our subsistence by the sweat of our brow ; at least, this is the lot of much the greater part of mankind.

In the slight sketch given of the human system (see Introduction), certain organs termed muscles are mentioned, and these, of various sizes and forms, are the instruments of motion, either involuntary, as of the heart, lungs, &c. or voluntary, as in moving the various limbs.

Wonderful, indeed, is the mechanism of the muscles, of which some hundreds are appropriated to the different human movements.

Exercise, or motion is of great consequence in the preservation of health, and so beneficial in the prevention of diseases, that many ailments just forming, have, as

it were, been nipped in the bud, by appropriate exercise, which probably would otherwise have ended fatally; and it is of the utmost importance, that the reader keep this very serious truth constantly in mind.

Exercise is of various kinds, but upon most of these I shall be very brief: it will, however, be of consequence to explain in what way exercise contributes to preserve or recover health.

Life consists in motion, death in a cessation of it. The living body is a machine consisting of many organs and tubes by which thousands, or rather millions of motions are constantly performed, whether we are awake or asleep, in motion or at rest. Those who are acquainted with the workmanship of machines invented by men, know that an apparently trifling irregularity, or impediment, in one part, may disturb the equal motion of the whole, *e. g.* a watch. This is precisely the case in the body of man. These very numerous motions of organs, muscles, and tubes, may be too strong or too weak, too quick or too slow, either in the whole body, or in particular parts; and if this irregularity continues for any time, health must, at least, be injured, or may be totally lost. Regular exercise tends to prevent these irregularities by promoting equal and steady motion through the whole machine.

That exercise or motion is necessary for the preservation of our health, is evident from the playfulness and activity of young animals, who follow the dictates of nature; and every one must have experienced vivacity and vigour after exercise, if used in due moderation.

To the indolent, delicate, and invalid, carriage exercise is preferable; horse exercise to the more hardy; but foot exercise is most convenient for many reasons. Small is the proportion of mankind who can afford to use either a carriage or a horse; whereas, the exercise I shall presently describe, is in the power of the most indigent, has all the advantages of either, and, in some instances, is preferable to all; therefore, even those who can afford to use either carriage, or horse exercise, or walk abroad, ought not therefore to omit the use of leads at home.

The fashionable lady and gentleman, after quitting their beds *at noon*, and saying their prayers, *if they please*, may take 200 or 300 of these salutary movements, to give them a better appetite for breakfast. Or, if at any time the lady shall experience a fit of ennui, spleen, or chagrin (evils from which rank, fashion, or fortune, will not always exempt them), a course of this exercise will give a different turn to the animal spirits, and may produce vivacity and good humour.

In the open air it is the more wholesome; but it is not always convenient to walk abroad, either for the studious, invalid, or for such persons as work chiefly within doors; and for these last, it is of consequence that they waste as little time as possible, when their subsistence depends on their labour.

There are certain circumstances necessary to make exercise useful. 1. It should be as general as possible; the movements should be so quick and strong, as to produce a considerable and rapid change on the organs moved; and, 2. The exercise should be repeated as often every day, as to give such a certain degree of vigour to the organs moved, as shall, as nearly as possible, correspond with the natural healthy state.

Among the ancient Greeks and Romans, what was termed gymnastic exercise, formed a very essential part of education, because almost all the young men were bred to a military life; and such exercise rendered their limbs strong and pliant; insomuch, that their military arms and accoutrements weighed about 60lb.; being more than double of those of the moderns.

Many years ago, I met with an Irish Clergyman, who made great pretensions to medical knowledge; but the only branch of it in which he seemed to excel was, his being well acquainted with the benefit of

exercise, not only in preventing many diseases, but in being a principal mean in curing some.

Passing over what related to the flesh-brush, swinging, the use of a carriage, cold bathing, and sailing, which it does not come within my plan to take notice of; there was one kind upon which he expatiated, and which he declared, was much preferable to any other; as indeed I have for many years experienced in myself and others, after making a considerable improvement on his plan.

This exercise is performed in the following manner: procure two pieces of lead, from between half a pound to a pound weight each, according to the strength of the arms, either in the form of a bullet, or oblong, like a rolling-pin; when used, the person is to stand upright with his toes a little turned out; raise the leads, nearly close to each other, opposite to the pit of the stomach, bending the knees at the same time; then thrust the arms down smartly, as far as they will go without stooping, and straighten the knees at the same instant, and thus continue these opposite motions alternately and quickly, until the arms feel to be slightly weary, and repeat it three or four times a day, especially before breakfast, dinner, and going to bed.

This most salutary exercise has many advantages. It gives a quick shock from the

top of the head to the sole of the foot—it may be used more slowly and gently at first, gradually increasing—and is often used to 300 or 400 strokes at each time—when the weather is not bad, a window may be open and fronting. A person whose lower limbs are weakened by any cause, may use it sitting. The effects are,

1st, In persons in full health, who have not leisure or inclination to dress so as to appear abroad, the necessary exercise may be had at one time in five or six minutes, equal to what an hour space will procure by walking, and is preferable, because more equal and powerful. 2dly, In all persons, those especially who are delicate and unsteady in their healths, the general effects are to promote appetite and digestion; gently promote the circulation of the blood equally through the different parts of the body, increase the secretions, particularly perspiration inwardly, and on the skin: this quick and vibratory motion strengthens the nerves and muscles, enlivens the spirits, and renders sleep more sound and refreshing.

I know experimentally, that studious men suffer much by want of exercise, and their nights are often sleepless, or much disturbed. Such men are often very unwilling to quit their books, and to undergo the formality of dressing to walk abroad. This ceremony and loss of time, is avoided by this means, and not more than fifteen or

twenty minutes of precious time expended in twenty-four hours. Thus exercised, the studious may return to their books with fresh vigour of body and mind.

3dly, In some diseases, as at the end of a fit of gout or rheumatism, or cholic complaints, swelling of the legs, and nervous weakness, it may be used gently at first, and gradually increased ; in severe colds and coughs, especially with pains of the breast, and feverish complaints, it ought to be omitted till the symptoms abate.

To this most salutary exercise, with a gouty and rheumatic habit, subject also to imperfect digestion and frequent cholics, and having completely recovered from a slight paralytic stroke, and being now at the age of seventy-three, I am chiefly indebted for a pliancy of my legs and arms, rarely met with at my time of life ; and I can assure every invalid, who shall use this exercise daily and steadily, that they may thereby strengthen a weak constitution, secure a more comfortable, though perhaps not a very firm state of health, and pass the latter years of life, less oppressed and distressed by those complaints which generally accompany old age.

If the lead is uncomfortably cold, it may be covered with cloth.

In describing the lead exercise, it may be right to be a little more particular. 1st, The motion to the breast and downwards,

though really two motions, I only consider as one; but the one downward is by much the strongest. 2dly, When it is begun, it should be more gentle, but gradually increased in quickness and force. 3dly, Many persons can go on to four hundred, or five hundred at one turn, others cannot; the best rule is to leave off before the arms or lower limbs be painfully tired. 4thly, When a person cannot stand, it may be used sitting; but in this case, the lower limbs and back should be rubbed several times a day with strong camphorated spirit, six parts, and two parts of tincture of cantharides, and afterwards well rubbed with the flesh brush. The tincture in the proportion of two may inflame too much, it therefore may be lessened. A long course of electricity may be of use in such a case.

In last March, as in several springs of former years, I desisted from the exercise, on account of a cough, which I had every reason to believe to be gouty. It being mitigated by the means mentioned in page 79, I was suddenly, and without any warning, seized with an exquisite, and fixed pain, considerably below the region of the kidneys, which was, within a few hours, followed by a delirium, and a temporary palsy of the left side. The physician who attended me, Dr. Patterson, justly, I believe, judged it to be a gouty translation.

*Remarks.*—I have for near forty years been

subject to gouty pains in my great toes, ancles, and insteps, but have never been able to fix it in any of those parts, owing, I suppose to want of strength in the constitution to deposit it in those remote organs. Hence I account why I have been severely and dangerously affected by it in my head, my lungs, my stomach, bowels, and in the lower part of my back. These attacks have been seldom more than once a year; but the very alarming symptoms of delirium and palsy occurred only four years ago and lately, and those subsided in a few days; and I firmly believe, that these symptoms recurring so seldom, proceeded from the use of the leads; and I am inclined to think, though I cannot venture to aver, that I might have escaped the attack in my back, had not I omitted the usual exercise of leads on account of the cough.

Whilst labouring under any degree of pain, or gouty affection, I always abstained from the exercise, doubtful what might be its effect; but, having an indispensably necessary journey of many hundred miles to take in a few weeks, and the painful weakness of my back continuing to a considerable degree, I proposed to my physician to hazard the experiment, and now (April 3, 1799), find the complaint yielding; and in a few days after it entirely ceased.

Whilst I was a physician at Bath, and from what I have remarked elsewhere, I

have every reason to believe, that many thousands in Great Britain, and its dependencies, labour under rheumatisms, gout, and palsy, in various degrees and complications ; and that these diseases are becoming more frequent, owing, *for the most part*, to increase of luxury ; though I know some remarkable exceptions to the contrary, where persons temperate and sober, have yet been addicted to one or other of these diseases.

It is notoriously known that many rheumatic and gouty patients become not merely cripples, but not a few from incurable contraction of the joints, are reduced to a miserable state of decrepitude for years ; and I think such might have been my state, if I had not prevented it by the lead exercise. We know that few persons in pain have sufficient fortitude to make the least effort to move the pained part ; it is known also, that many rheumatic and gouty persons have scarcely any interval of ease between one fit and another, and that contraction and decrepitude of the joints must follow. It is, however, my duty, as an honest man, to confess that I never was bold enough to recommend the experiment I have now, for the first time, made on myself ; I fear, however, few will follow my example. But if the fear of pain, in and considerable degree, shall deter such sufferers from renewing the use of the leads

as I have done, yet a regard to their future comfort will induce them to begin the use of them gently at first, even before the pain be totally gone ; not only because it is likely it will bring the fit sooner and more completely to an end ; but also by restoring the parts earlier to the usual degree of strength and pliancy, the return of another fit may be suspended, or at least rendered less severe: it is, I believe, the most certain means of preserving a moderate use of their limbs. Medical men know that there is an intimate connexion between painful diseases and the opposite state of *palsy*; in which both sense and the power of motion are lost ; and how many miserable beings are there who survive for years in this half-dead state, who, had they used this exercise with due perseverance, might have totally escaped it !

This gentleman's plan consisted in throwing the arms and body into various attitudes, but it was defective, not only by not giving additional force and velocity to the arms by the leads, but because the lower limbs remained without exercise; whereas, on this plan, the whole body is equally exercised. Bending and extending the wrists briskly and smartly very much, increases the shocks.

Too much could not well be said in praise of this excellent exercise, but my plan will not permit me to enlarge.

Useful and even necessary as exercise is,

it may be very injurious in excess : thus labouring men not only wear out their constitutions by hard work, but incur diseases thereby : moreover, pleasant as the amusement of dancing is, many a fair female flower has been prematurely blasted, partly by fatigue, but chiefly by exposure to the cold air, and using cold drinks when heated.

In either case, warm drinks, and even spirits with hot water is the safest drink ; the under clothing should be shifted as soon as possible, and dry and warm linen, or flannel, put on next the body, until the bad effects are gone off, and the body entirely cooled.

What would be a better precaution, when such an exercise is foreseen, a flannel waistcoat, ought to be put on next the body before they prepare to dress ; their feelings during the exercise will be much more comfortable, and the hazard of catching cold will be much less.

The same precaution is recommended to young men before they enter on any violent exercise ; and both sexes ought to have a reserve of such waistcoats, that they may shift them, and not remove them till the following morning.

Had I, when a young man, known the great utility of this expedient, I might, I am persuaded, have escaped many severe illnesses.

The use of the warm bath to the legs,

directed chap. iv. ought to be used before going to bed, after violent exercise.

I have just mentioned cold bathing here as an exercise and preservative of health. It ought to be used early, and fasting; sudden dipping twice or thrice is sufficient.—Previous to its being used by invalids the medical man should be consulted. In a following chapter I have strongly recommended *face-bathing*, as an excellent preventive of colds, rheums, tooth-aches, weak eyes, &c.

§ II. *Rest and sleep*.—Rest is considered as opposite to exercise, and therefore a *sedative*; as is sleep, when opposed to watching. Without a proper share of sleep, the body would soon be disordered and exhausted; but too much sleep more frequently predisposes to maladies. One caution, little attended to, should be mentioned, viz. the bed-chamber ought to have a free air, and close curtains are very injurious. Whilst I practised at Bath, a gentleman and a lady were much benefited under nervous disorders, by keeping open the upper division of a window in the bed-chamber all night, lowering the curtain, or shutting the shutter, if the wind blew directly into the bed: I, and my family, have benefited by this practice during many years.

Many diseases are produced or exasperated by poor persons sleeping in confined

chambers, and breathing hot foul air.—Mattresses are preferable to feather beds, and the feet should slope gradually lower than the head: the bed-clothes should not be numerous, but just sufficient to keep the body temperately warm: some persons subject to cold feet ought to have their legs better covered than the body, when in bed.

Those who are reasonably solicitous to preserve health, ought to keep early hours, thereby imitating the instinctive regularity of the brute creation; an instinct bestowed by their Creator. Sitting up late, wears out the faculties of both body and mind, and lying late in a morning weakens both.

This abuse of precious time by dissipation and inverting nature, suggests very serious considerations of a more important kind; for at the great day we shall certainly account for every hour wasted in slothful slumbers, trifling amusements, or guilty gratifications. Many such hours are so mis-spent by the bulk of mankind. Those whose easy fortunes place them above the necessity of following any professional occupation, should remember that they will be severely responsible for the neglect of many essential duties which ought to occupy those hours they at present waste; and even the busy, bustling, worldling, might employ in improving his head and heart, those hours which he mis-spends in taverns, ale-houses, dram-shops, and public spectacles.

A late very celebrated divine, having restless nights, fell upon the expedient of getting out of bed whensoever he awoke, even at midnight, and did not return to it till he was drowsy; by this means he got into the habit of obtaining sound sleep, for a sufficient number of hours. The celebrated Dr. Franklin, by standing for a few minutes after he was undressed, before he went into bed, believed he procured more refreshing sleep; rubbing the body with the flesh-brush at that time will be of use. It may also be useful in the morning under the clothes, or out of bed, before the person dresses. Keeping the head and feet warm, whilst in bed, induces sleep, and preserves health, by promoting perspiration. Some persons have benefited by sleeping in a flannel waistcoat, sliders, or drawers, the nervous, gouty, and rheumatic especially. As disturbed or sleepless nights are very distressing, and though there be not any present formed disease, yet it must soon produce disease: one of the best means for restoring natural rest I ever yet experienced, and the safest, is the use of a warm bath to the legs, as directed under the next chapter. This simple mode of relief, I earnestly recommend to studious men, and to those who are subject to frequent attacks of nervous head-aches, cholics, rheumatic or gouty pains; and I can promise them much comfort from it,

if the vessel be deep enough to admit the water to the knees, and the heat gradually increased so as to bring on a gentle sweat, just before going to bed.

Some persons, whilst in a sound sleep, get out of bed, dress themselves, light a fire, go out of doors, and even mount to the ridge of the house. In the French Encyclopædia, Monsieur *Maloin* has given a very extraordinary instance of a young ecclesiastic, who in his sleep, wrote, and even corrected his sermons, by interlineations. It was found that his eyes were shut, and therefore he could not see the characters he wrote.

Some years ago, a young gentleman happily acquired a valuable wife, by a young lady having in one of her somnambulous fits, gone to the bed in which he, as a guest, lay; there being no other accommodation for him, except a supposed haunted chamber.

He slipped a ring from her finger, and her father gave her to him, that he might next night receive her legally.

## CHAP. IV.

**CLOTHING** is required for the purposes of decency, and to defend the body from the inclemency of the weather; but fashion often counteracts both these intentions, especially in females: I am much pleased, however, to find, that the necessity of a remonstrance I made in a former treatise on regimen is superseded, by their generally leaving off stays; and I trust this absurd practice will never again become fashionable. It often happens that one absurd fashion drives out another. The ridiculously short female waists have happily banished the use of straight stays.

Another bad practice seems to be creeping in among young persons, of wearing flannel next the body; but the use of it ought to be confined to men much exposed to a burning sun and night air in hot climates, or those who spend their winters in very cold countries, and to invalids, and aged persons in any climate. The young and healthy ought, in this country, to reserve these indulgences till old age or ill health require them.

In our unsteady climate, it is difficult to proportion the clothing to the weather; the delicate and invalid ought rather to

exceed; and, in going into the air after sunset, to increase the covering. Cotton or flannel next the body, even in very hot climates, is not only comfortable, but an excellent preservative against diseases. I would advise those who are fond of dancing, or set about any other laborious exercise, to put on a flannel waistcoat next the body, to be continued until the body is quite cool, and to go to bed as soon as possible, using some warm drinks: many might, by this precaution, avoid colds, fevers, coughs, and consumptions. The flannel ought to be changed oftener in the summer than in winter, on account of the more copious perspiration.

Connected with the subject, is the use of fires in our apartments. One rule is, to preserve a certain proportion between the degree of temperature of the air, without and within doors; because, if a person leaves a room very much heated, and passes into a very cold air, they are apt to be injured by the sudden change. Therefore it is right to sit in a large room with a good fire, but not to sit very near it. Some persons use fire in their bedchambers, but it is not advisable, because the sulphur-vapour fouls the air more even than smoke.

In the cold season, persons that are tender get a habit of having their beds warmed. This ought not to be done with hot coals, because the fume fouls the air: hot sand,

or jars filled with hot water, are preferable ; or a hot jar may be laid at the soles of the feet all night. The late Alderman Beckford, who was bred a physician, after having his bed well warmed, had the bed clothes turned down, and exposed to the air, so that they were cooled before he went to bed. He was justly of opinion, that the perspirable vapour thrown off by myriads of small vessels from the surface of the body, and of the lungs, carried some noxious matter, which tainted the surrounding atmosphere. The truth of the opinion cannot be doubted, as is evident when perspiration becomes sensible in the form of sweat: and I would here add, that preserving an equal perspiration (which, by experiment, is found to amount to some pounds in twenty-four hours), is very conducive to health; and this is one reason why persons ought to change their body linen, or woollen frequently. Damp linen and bed clothes are very injurious, and have been fatal.

Tender and invalid persons ought to be very attentive to their clothing; and in this unsteady climate rather exceed than fall short. By the gouty, and those who are subject to cold feet, thick flannel socks should be worn day and night, in winter and spring, and waistcoat, drawers, and night-caps of flannel or fleecy hosiery, next the body; the shoes should be strong, but

soft and large, so as to admit the addition of more stockings or socks, if wet or very cold weather require it: it is of the greatest importance to have the feet well defended.

In slight indispositions, from what is termed catching cold, or great fatigue, bathing the legs in moderately warm water, has often been an excellent means of preventing dangerous consequences. Every family ought to have a narrow tub with handles, so deep as to reach the knees. It ought to be nearly filled, and the heat gradually increased by adding boiling water, till a gentle sweat breaks out and continues for half an hour: wipe the legs dry, put on a pair of worsted stockings, and when in bed, apply a jar with hot water to the soles, and by some warm drink keep up a gentle sweat through the night, and part of next day. By these simple means, I have often experienced in myself and others, the best effects in removing symptoms in a few hours, which threatened very serious consequences. The air of the chamber should be cool, the curtains open, and the bed-covering not more heavy than usual. If the person is not disposed to sleep within an hour, 20 drops of laudanum may be given with warm gruel. This dose is for a full grown person.

There is another addition to dress very

necessary to persons of weak digestion, subject to cholics, gravelly complaints, or rheumatic pains of the back : a very broad horseman's belt, to be tightened or slackened at pleasure, by buckles and straps.

## CHAP. V.

*Rules for Preserving and Establishing the Health of Young Persons.*

THE stoutest infant, when born, is the most helpless of all the animal creation, and requires the most care. There is no circumstance of so much importance in society, as a careful and steady employment of the proper means for establishing the health, and forming the minds of the rising generation. This striking and obvious truth is not sufficiently attended to; and for this several cogent reasons might be assigned. Man is a child of habit, and from our natural propensities, we are more disposed to acquire bad than good habits, both of body and of mind. When the constitution of one or both parents has been enervated by a luxurious and fashionable mode of life, the evil is entailed on their offspring, who are generally a puny and sickly race; and this is one cause, no doubt, of the great mortality to be hereafter taken notice of.

But the evil is increased by the infant being, under various pretexts, resigned to a strange woman, of whose dispositions

and habits it is very difficult to judge. Were this unnatural practice confined to the great and the fashionable, the evil would be less extensive ; but it has become too frequent among the middle ranks of life in this kingdom. The health of women who suckle their own children is generally improved by it, and to a woman of principle the office is delightful.

I shall place these rules between two periods: From the birth to the twelfth year, and shall be as brief as possible, after making a few general observations. It is a painful reflection, that out of one thousand born, four hundred and forty-six are cut off between the birth and the end of the eighth year ; that is, two hundred and sixty within the first year, eighty in the second, forty in the third, twenty-four in the fourth, and twenty-two within the next four years.

It is surely the indispensable duty of the physician to trace, with care, the causes of this great mortality, and endeavour to lessen it; for much of it must be owing to mismanagement. I have already mentioned as causes, hereditary weakness from irregularity of parents, and mercenary nurses; but I am firmly persuaded, that a due attention to the following rules may save many, and farther diminish the loss.

The infant's head should be kept cool from the birth—no cradle used.—It should

lie alone, on a small mattress, within reach of the mother—be suckled till they have two teeth above and below—foods should consist of gruel, new milk, bread or biscuit boiled with water—no flour-pap, pancakes, tough, heavy, or fat meats ; though if the child be weakly, and subject to cholics, weak broth made of lean beef may be given.—It ought to be fed frequently, in small quantities—when the mother has abundance of milk, other foods will be less necessary during the first three months ; but it will be right to give infants a habit of feeding early, lest the mother should be ill.—They should not be allowed to lie wet through the night, which is too frequent a practice. They ought always to be so placed as to view objects directly before them, to prevent squinting.—Leading-strings are improper, but they should feel their own powers by degrees, by creeping on the floor.—Clothing should be simple, using no pins, but tapes : in the winter, a flannel waistcoat may be worn between the shirt and the frock. The stockings should not cover the knees, no garters, no shoes before eighteen months, and then easy, and without heels. Stiff jackets and stays are very hurtful ; young persons ought not to have their hair tied, or use collars to their shirts ; they should sleep on mattresses, with their heads low. Children or young people ought not to be put to bed till tired,

nor allowed to lie after awake. Both sexes should begin the exercise recommended in Chap. II. about the tenth year ; it contributes powerfully to strengthen the limbs, and confirm the constitution.

Air and exercise are necessary, and sleeping in hot and close rooms very hurtful. There is an absurd, and often pernicious practice of tossing the child, and lifting it up by one limb ; lameness, or sudden death, have been the consequence.

When the child is weaned, or even a little before, it may by degrees be indulged with a crust. Children should be often washed in cold water ; and after the third or fourth year, and ever after through life, the following practice is recommended as exceedingly beneficial :

The boy or girl should be encouraged to dip the face into a bason of cold water, keeping the mouth and eyes open, continuing the face under the water until they require drawing a fresh breath, and repeat this thrice every morning. It will require some resolution to make the first trials ; but custom will soon reconcile them. This practice strengthens the eyes and gums, preserves the teeth, and will prevent that tormenting evil the tooth-ache, and colds and rheums of the head ; and acts, in some measure as a cold bath, by sympathy, on the whole body. During the early years of life, (and it were better if the practice were

continued to the end of it) no cakes or sweet-meats should be indulged in ; butter, fat meats, or such as are salted, smoked or high seasoned, used sparingly : the food ought to be chiefly vegetable : the vile habit of tea-drinking totally avoided : foods should not be dressed in glazed, earthen copper, or tinned vessels : very hot meats and drinks are hurtful. With respect to drink, water is undoubtedly the most wholesome from the beginning to the end of life ; but few will submit to such restraint ; young people ought.

I formerly remarked, that simplicity of diet is peculiarly necessary for young persons, as it not only tends to preserve health, but gives them a laudable habit of being contented with plain food ; as it is to be hoped the habit will abide through life. A desire of using highly seasoned foods, and a luxurious variety of them, is a real misfortune at any time of life, but particularly in younger persons ; and many bad effects have arisen from the absurd and cruel indulgence of parents in this respect. When children are weakly, however, especially in their bowels, and have a tendency to rickets, I have seen good effects from the use of a little wine, animal food roasted or boiled, and the flesh-brush ; and it is with pleasure I recollect a gentleman now high in the army, who was reared thus to manhood, by my direction, after the loss of many chil-

dren of the same family. This mortality seemed to proceed from an absurd prejudice in the parents against the use of animal food, and wine, by children, under any circumstances whatsoever. It is as absurd to suppose, that one kind of regimen is equally adapted to every kind of habit or constitution, as that one remedy will cure every disease.

I formerly observed, that it is more easy to correct and harden a weakly constitution in young persons, than to amend a broken habit in persons advanced in life ; and the reason seems to be, that the younger have fewer evil habits to conquer, and therefore are more manageable. The parents ought, therefore, to make the best use of this opportunity, which, if neglected, never can be recalled.

When young persons begin to use solid food, they are apt to eat voraciously : this ought to be checked, not only by limiting the quantity, but also by enjoining them to chew their solid foods slowly and completely, for reasons given in Chap. I.

Young people ought never to be permitted to be nice in the choice of their foods, but be obliged to use all wholesome foods without distinction or objection. Nothing can be more degrading to a reasonable and responsible being, than an epicurean appetite ; for, besides that indulgence of it injures health, it deeply taints the soul

with desires which never fail to embitter life in its progress, but chiefly at the close of it.

Before I finish this chapter, on the management of young persons, I think it my duty to give my decided opinion on a practice, to which many persons, especially in North Britain, are very averse; I mean *inoculation*.

This may be considered in a moral and a political view.

In a *moral*, or rather a *religious* view, it is opposed by *predestinarians*; but I am not yet persuaded that our Almighty Creator has pre-determined every possible contingency, so as to exclude the use of means; otherwise, as an honest man, I must long ago have relinquished my profession. I humbly conceive, that such an universal fatality as this opinion implies, would destroy the distinction between virtue and vice, and the very essence of morality and religion; and the opinion seems to be expressly contradicted by many texts of scripture, which is the infallible rule both of our doctrine and practice.

None, however, I believe, but an *atheist*, will deny that the life and death of all his creatures are at God's sovereign disposal; and it may be conceived, what an extensive influence such a power, possessed by a Being of infinite wisdom and goodness, must have in the dispensations of his providence.

In a *political* view, the practice is undeniably warrantable. Before inoculation was introduced into this kingdom, about the year 1720, it was found that one in ten died of the small pox; but of those who were inoculated, and properly managed, the proportion was not more than one of near eleven hundred.

The discovery of inoculation with the cow pox (or as it is called, vaccine inoculation), is undoubtedly a peculiar dispensation of the providence of our Almighty Creator. As I verily believe, neither age nor sex need entertain any anxiety from not having had the small-pox; and the rapidity with which the practice of it is diffused throughout the known world, leaves little doubt, but the effect of this dreadful malady may be counteracted altogether!

I therefore earnestly exhort all parents and guardians, to give their children a fair chance, by an early inoculation,

## CHAP. VI.

*CLEANLINESS* is not merely comfortable and healthful ; but it is really a moral virtue. In this respect we ought to be uniformly neat in our apparel, apartments, those especially in which we sleep, and in preparing and dressing our foods.

Having travelled over a considerable part of Europe and America, I found the English and the inhabitants of the British West India Islands, very superior to all other countries in these respects.

There is no circumstance in personal cleanliness in which there is greater inattention, than in neglecting to wash the mouth frequently ; and young persons ought to be early habituated to this useful practice ; it contributes to preserve the teeth, and sweeten the breath.

In some persons, the glands of the armpits, and those between the toes, throw off a very offensive matter : and yet the persons themselves are rarely sensible of it : this, among many other proofs that may be brought, shews the necessity of attention to the neatness of our persons. Those who chew or smoke tobacco ought to wash their mouths well and often ; and those who snuff, should cleanse their nos-

trils, by snuffing up some warm water repeatedly, before they go to sleep ; by these means, they will discharge a quantity of very acrid poisonous oil, which, if swallowed, will be injurious to the stomach, and of encrusted snuff which impedes the breathing. The use of tobacco, in any form, is a vile practice ; the habit ought to be powerfully resisted, as it is certainly injurious to the health.

It was a remark of Dean Swift, that a nice man was a man of dirty ideas. Without inquiring into the truth of the *jeu d'esprit*, I can only say, that I deemed it my duty not to omit whatever came within my plan ; that is, whatever contributed to health or comfort ; we should carefully avoid giving disgust to those with whom we associate : it is also right to remark, that the sloven and the slattern may, and frequently do, injure not only their own health but that of others.

In eastern countries, warm bathing is a kind of religious rite, and in colder climates partial bathing, especially of the lower limbs, is proper. Personal neatness, and gaudy finery, are very different things, and are not always met with together : \* this hint may be of use to some of the fairer part of the creation especially.

Under this chapter may very properly

\* *Simplex munditiis.*---*Horat.*

be brought two articles of very great importance, viz. the preparation of our foods, and the free circulation of the air we breathe.

§ I. Improper vessels are the causes of many diseases, the source or nature of which are often not suspected. Much might be said, by way of precaution ; but be it sufficient to say, that all glazed earthen jars in which meats, butter, &c. are salted, or pickles, preserves are kept ; and all copper, tin, or brass vessels, in which meats are dressed, are carefully to be avoided, as containing a slow poison from different minerals ; and happily, cast-iron supplies their place, and is perfectly innocent.

§ II. *Air we breathe.* Our atmosphere consists of exhalations of animals, vegetables, minerals, and metals, and also of various factitious airs, and the electric fluid ; and is more or less impure in proportion to the nature and degree of these exhalations. This impurity is increased by various other causes, as the fumes of burning fuel, paints, flowers, and vegetables, candles, lamps, &c. all which taint the air : to which may be added, the vapours arising from the human body by the breath, perspiration, sweat, and other discharges.

We know, by many experiments, that a grown person consumes the vivifying principle of a gallon of air in a minute ; and

hence an immense quantity of renewed air is necessary.

Of the dangerous and even fatal effects of stagnant and tainted air, many instances are recorded. Not to mention the memorable instance of the *black hole* at Calcutta, others have occurred some years ago at the assizes at Oxford, in the Assembly Room at Edinburgh, and about fourteen years ago in London : of some circumstances of the latter I shall take notice.

Eighteen charity children and a servant boy lodged in an apartment of a house in King-street ; to make the room warmer they shut up every window, door, and even the chimney. All were ill in different ways ; some were light-headed, others had convulsions, and unless fresh air had been admitted immediately, all would soon have expired.

But foul air does not only weaken the springs of life, but generates the most malignant and contagious diseases, as in camps, jails, and hospitals.

I shall now draw a few precautionary inferences :

1st, Wealthy persons ought to inhabit, and sleep in lofty large apartments, and have all their windows to slide down from the top ; and unless the weather be very boisterous, to open the upper part of one to renew the air frequently.

2dly, We spend many hours in bed, bathed in a tainted atmosphere of the vapours from our own bodies, and of the surrounding air.

The most neat and delicate person, after having slept in a small bed-chamber, does not, when he quits it, discover any offensive smell, but when he returns in a minute or two, and before fresh air is admitted, he will quickly discern a difference. I have already recommended the means of remedying this great evil.

3dly, Chimney-boards are very improper at all seasons, they check a free circulation of air.

4thly, Those who regard health will not frequent crowded rooms and assemblies: When I was at Bath, about to publish an Essay on the effects of Noxious Air, one of my brethren waggishly told me, "let them alone, Doctor, for how else will twenty-six physicians be able to exist here."

5thly, Persons labouring under diseases, especially fevers, and consumptive coughs, should sleep alone, have as few attendants as possible, and have the chamber well ventilated.

The following curious and useful fact, was ascertained by the ingenious Dr. *Inghouz*, viz. that there is a wonderful property connected with vegetation: for it has been found by repeated experiments,

that all growing vegetables, or even when separated from the earth, so long as they are exposed to the light of the sun, discharge a large quantity of an air, or gas, purer than the atmosphere we breathe ; and which by later chemists (who have totally changed chemical phraseology) is termed *oxygene* ; but after sunset, there is, by a wonderful process of nature, a large proportion of impure and noxious gas, now termed *azotic*, exhaled from those very vegetables.

From this extraordinary circumstance, I shall offer a few admonitions, and precautions.

1st, The experiments point out the advantage of delicate and invalid persons taking their exercise about one, afternoon, in shady places, because then and there the *oxygene* exhalation most abounds.

2dly, Many years before I perused Dr. Ingenhouz's Experiments, I deemed the night air to be noxious ; but I then attributed it to the dew falling copiously after sun-set, especially in hot countries, and in hot weather ; and this my conjecture is confirmed by these Experiments ; for the impure exhalations during the night, and the subsequent descent of them in the form of dew, must be more or less injurious ; and on this principle, some years ago, to the Commander of a West India army, and more lately, through one of our Ministers,

I recommended that night-sentinels should be more frequently changed, and be supplied with watch-coats, whilst on duty, even in the West Indies.

3dly, For the same reason, I advise that flower-pots, or such as contain any other vegetables, be excluded during the night, from our sitting or bed-chambers; and I am persuaded, that, in Scotland and Ireland especially, poor persons are injured by keeping their winter stock of potatoes in their confined huts, where the whole family is crowded together.

## CHAP. VII.

*Regimen, adapted to Temperament, Age, Sex,  
and Climate.*

IT will be expected that before I finish this part of the Essay, I should make a few remarks on the regimen of diet, &c. with respect to temperament, age, sex, season, and climate.

*Habits.*—Before we enter on this subject, I shall offer some general remarks, which will be better understood, if the reader will cast his eye over what is said on Habits in the Introduction.

1st, I have given the plainest and most simple marks of each, by which there can be no mistake of any consequence committed, in adapting the regimen.

2dly, If the consideration of the peculiar habit of body, which depends on age, sex, and climate, is important, as it certainly is, the following observations may be of considerable use to those who set a proper value on health.

3dly, Health is rather relative than absolute; to those therefore who, from constitution, irregularity, or former diseases, do not enjoy firm health, it will certainly be their interest and their duty to use every

proper means to secure, and even improve what remains.

I cannot take a more proper opportunity of illustrating these observations, than by mentioning a remarkable circumstance respecting the late Dr. *Howard*.

This gentleman, in early youth, was so delicate, irritable and tender, that he shivered at every breeze ; but being a man of great firmness of mind, and perhaps to qualify himself for the arduous task he then had in prospect, he changed his mode of life entirely, gave up all animal food and strong drink, lived upon milk diet, and by exposing himself to every season and weather, and braving every climate, he at length enjoyed firm health, and bore the greatest fatigue, and died of an infectious fever he caught from a young lady he attended in the extremity of Russia, after having been repeatedly exposed to similar infections, without injury:

1st, Here we have a singular instance of a total change of habit, by an entire change in the manner of life.

2dly, The degree of sensibility, or irritability, of the nervous system, by which the delicate constitution is so strongly marked, and which is the least subject to change of any other, was, in this case, entirely altered ; an evident and very encouraging example of what mighty benefits may be derived from an appropriate

regimen : but I fear few are blessed with the Doctor's fortitude.

§ 1. *Habits*.—The *firm* implies high health, and strong vital powers, and the nervous system firm and steady. A person of such a constitution, should be plain, simple, but plentiful in his diet, as his appetite is generally keen ; if he uses a proper degree of exercise his digestion will be quick, and the expence of nourishment considerable. Such persons are apt to rely too much on their natural strength, and by indolence or excess to fall into dangerous diseases.

2dly, The *delicate* are the reverse of the former, and the nervous system is weak and irritable. Their appetite is generally weak and capricious, their digestion slow and imperfect, and they are much addicted to indolence and inactivity. They ought to be peculiarly careful never to oppress their stomachs with food, use a moderate quantity of strong drink, and gradually increase their exercise, by which their nerves will become less irritable, and more steady, and their health more confirmed.

3dly, The *sanguine*, or such as are florid and full of blood, being generally young, with a good appetite and quick digestion, they should use a great proportion of vegetables in their foods, be very sparing in the use of strong drinks, or rather abstain from any beside small beer : moderate exercise

is to them necessary, but violent may be fatal.

4thly, The *phlegmatic* have a state of nerves opposite to that of the delicate, their feelings both of body and mind being rather blunt than acute; a happy habit in our present state of trial and probation, where equanimity is a signal blessing. As they are apt to become corpulent as they advance in life, simple diet, with a moderate use of animal food with the spicy vegetables, a temperate use of strong drink, a very moderate degree of sleep, and a considerable degree of exercise, will be the best means of preventing the diseases of this habit.

5thly, The arid, dry, or lean habit, though opposite to the phlegmatic, approaches in some nearest to the firm, in others to the delicate, according as the nervous system is more or less irritable. The ancients termed this the *atrabiliary*, or *choleric* habit, on the supposition that *bile*, a hot humour, abounded, and made the mind irritable: for their ideas of the influence of the nerves were very defective. But in this habit this is not always the case; some indeed, are liable to hypochondriacal, rheumatic, and gouty complaints; whilst others enjoy a remarkably good state of health to an advanced age. The fittest regimen for those of this habit, is a liberal use of milk, vegetables, and summer fruits, a sparing

use of high seasoned foods and strong drinks, a more than ordinary indulgence in sleep, and very moderate, but regular exercise.

§ II. *Age*.—Between infancy and the decline of life, the body undergoes a variety of changes, until the years of forty-five or fifty, sooner or later, according to the strength or weakness of the original stamina, and the manner of life led through the different stages of it.

It is owing to these circumstances that the habits are often blended, or even totally changed; as in the very remarkable instance of the late Doctor Howard, who, from being very delicate, became very robust.

And here I may take occasion to remark, that it is very much in the power of every person, if their infancy and youth are properly managed, to form their own constitutions.

I have, in a former chapter, treated on the management of infancy and youth. With respect to old age; as persons advanced in life retain a part of their original habit, no great change will be required; except that as they advance, they should indulge gradually more in the use of liquid animal foods, strong drinks, and sleep, and be more moderate in exercise.

§ III. *Sex*.—The regimen adapted to the sexes must depend partly on their habits, but chiefly on their mode of life: a very

small proportion of females lead a very active and laborious life: what is said under the phlegmatic habit, is in general applicable to the sedentary; the rules laid down under the second habit apply to the delicate and invalid. Pregnant women (unless some particular circumstances forbid it) should make no alteration in their mode of life, even with respect to exercise; for I have had many opportunities of observing, that the most active women in that state have had the most perfect recovery, and the most healthy children: I most strenuously advise that no trivial objection deprive them of the pleasing task of nursing their own infants.

§ IV. *Season and Climate.*—I join these, for very obvious reasons. In the latter end of autumn, in winter, and the early part of spring, in our climate, the quantity of animal food and strong drink should be increased, and exercise, either without or within doors, more steadily pursued: the delicate and invalid should be clothed with flannel next the body. In summer the proportion of animal food and strong drink should be lessened; that of vegetables, and especially fruits, increased; the quantity of strong drink very much lessened. The delicate and invalid should spend their summer in the country, still continuing their flannels, though of a thinner texture.

Extensive experience has peculiarly qua-

lified me to offer advice to those who pass from this to a hot climate. From the hour the person embarks, he should begin to lessen the quantity of animal food and strong drink. If young and florid, he should lose blood once or twice within the first ten days, and take a moderate dose of salts once a week.

As he approaches the hot latitudes, he should clothe with thin flannel next the body, and continue it during his residence in the climate, changing it twice a week, and begin at the same time a large tea spoonful of Peruvian bark twice a day, with acid of vitriol; continuing this course for six months after he lands. During that space of time, he ought to avoid laborious exercise in the sun, and the night air, and continue his abstemious regimen, avoiding costiveness, and using ripe fruits plentifully.

As it is to be hoped that the young man has had a religious education, let not either bad example, or prospect of worldly emolument, induce him to swerve from his principles; or depart from that rectitude of conduct, which alone can secure him peace of conscience here, and happiness hereafter.

## CHAP. VIII.

*On what is vulgarly termed Catching Cold.*

IT is said of an old Physician, that visiting a female patient, she told him, she had *only* caught cold: *only*, Madam, replied the old Doctor: what worse could you have caught, except the *plague*? Though I do not always agree with my brethren in their aphoristical dogmas, yet, with this opinion I readily accord; and though the consideration of diseases does not come within my plan, yet, as whilst I write this sentence, I labour under the effects of what is termed *catching cold*, I think I cannot employ this chapter to a better purpose, than by offering some remarks intelligible *to every* reader; and I deem myself to be peculiarly qualified so to do, when I say, that, descended, on the mother's side, from a consumptive family, I have more than once been on the verge of a confirmed consumption, and now suffer by a severe catarrhal cough, from the lungs being weakened by former attacks.

I have, in a former chapter, taken notice of the great importance of an equal *perspiration* toward the preservation of

health; and shall now enter into a more minute consideration of the subject.

We are told indeed, that certain tribes of Indians, by painting their bodies, check, or entirely suppress, perspiration, and yet are not injured by it. Allowing that by this means the perspiratory vapour may be checked, yet it is so subtle in its nature, that it cannot be thereby totally suppressed: but admitting that it were, the physiologists who hold this opinion, did not perhaps recollect, that this important evacuation is not confined to the vessels of the skin; but that it takes place from an infinite number of vessels opening into the air-cells of the lungs, and into the cavities of the mouth, throat, stomach, and intestines, to a degree, equal, if not superior, to that which passes through the pores of the skin.

I shall now, briefly, and in plain terms, explain how, what is vulgarly and improperly termed *catching cold*, may so affect the body as to produce various diseases.

The atmosphere, or air, by which our bodies are surrounded, and which we breathe, is always, especially in our climate, many degrees colder than the warmth of our bodies in health, which, by Fahrenheit's Thermometer, is about ninety-six degrees, but which, even in health, may by exercise, or other *stimulating*, or heating

causes, be increased so as to produce profuse sweat.

The air, so much colder than the body, may, by its sudden action on the surface of the body, and inner surface of the lungs, check the perspiration, and also impede the free circulation of the blood through the other superficial vessels\*, by which means a greater quantity of blood may be detained in the organ immediately affected, or determined to; or, as it were, thrown upon some other part or organ of the body. Hence we can account why exposure to a cold and damp air may in some produce a general fever, in others a sore throat, sore eyes, defluxion on the wind-pipe, and the lungs, with cough; in others cholics, looseness, or rheumatism, gout, &c. and we can no otherwise account why one organ is affected rather than another, than by supposing that the patient derives the predisposition from their parents, or, according to the vulgar adage, *that as a scald head is soon broke*, the patient has formerly been subject to similar attacks.

I come now more immediately to the

\* Some years ago, a German Physician, perhaps too fancifully, alleged that many diseases were owing to animalculæ floating in the atmosphere. It is, at least, certain that our atmosphere is always more or less impure, and that some of the noxious matters it suspends may, beside the action of simple cold or moisture, contribute to produce disease; which is the most probable way of accounting for epidemics, or peculiar diseases, prevailing at certain seasons.

point, and shall illustrate my subject by offering two short cases, with some remarks.

1st, A, of a consumptive family, was seized with a severe cough, &c.: without neglecting other means, but with little effect, and being on the point of embarking for a warmer climate for his relief, was at length entirely relieved by a spare diet, the frequent use of a warm bath to the legs, but chiefly by drawing frequently into the lungs, a moderately warm steam of water and vinegar.

2d, Not many months ago, I was requested to visit B, who had been ill of a cough for six months, without taking medical advice. Without any great prospect even of mitigating the consumptive symptoms, I only proposed a plan, and, *for certain reasons*, withdrew my *gratuitous* attendance; but was told by one of her Physicians, that she was wonderfully relieved by the means I advised; but she desisting, she soon after died. I now offer a few remarks.

A.'s case was my own: the simple steam of water and vinegar acting as a bath on the whole inner surface of the inflamed windpipe, and body of the lungs, increased the perspiration, and removed the inflammation and cough, which was its effect or symptom, in the same manner as a bath or poultice will relieve an inflamed eye; whilst the warm bath to the legs (which would

have been still more effectual had it been a whole bath) and the warm drinks, which acted also as a bath on the inner surface of the stomach and bowels, and by sympathy\*; and secondarily on the kidneys, and even on the whole surface of the body, checked the defluxion, by restoring, and even increasing the perspiration into a general, a moderate, and beneficial sweat. But there is another circumstance in the economy of our bodies, which merits the attention of the reader. The preservation of health depends very much on the discharges from the body being regular, and bearing a certain proportion to each other. But various accidents, sometimes unavoidable, disturb this proportion: and the constitution, by its innate powers, may, and sometimes does, make up the deficiency of one discharge, by increase of another. Thus, when the perspiration through the small vessels of the skin is checked, the deficiency is sometimes supplied by a salutary purging†, or increased discharge by the kidneys; and did these, and similar efforts of the constitution, take place more frequently, we should be less subject to diseases: but

\* See Introduction.

† Hence I have often seen very good effects from taking a table-spoonful of Glauber salts dissolved in a few spoonfuls of warm water, in the beginning of what is termed a *cold*, though it may be more properly termed a *heat*, or fever.

to account why such efforts are not more frequent, would require too extensive a discussion ; I only mention the important fact.

Soon after I engaged in the practice of my profession, I remarked that medicines taken into the stomach were not only disgusting to many in the act of swallowing, but in many cases, uncertain in their operation, and especially in slow disorders, and I was disappointed by my patients' want of perseverance.

This determined me to employ regimen and outward applications as extensively as possible in the cure of diseases.

I only mention this circumstance to shew; that having studied these means more intensely, and applied them more frequently; than the majority (perhaps any) of my brethren, I am better qualified to give some useful advice on this very important subject, which I shall do after I have offered a remark or two on B.'s case.

It is highly probable that the fatal issue of her disease, as that of many thousands more, who have sunk under consumption, proceeded from her neglecting to apply for medical assistance, instead of relying on the advice of ignorant gossips; each of whom recommended, perhaps, an *infallible* remedy; whereas medical men know that they cannot give an absolute assurance of being able to cure a cut finger. ~~What effect might have resulted from~~

the adoption of my plan earlier, or a steady perseverance in it longer, I do not pretend to determine; but fatal as the disease is, after it has arrived to a certain stage, yet I am well assured, that many might be saved, if not neglected or mismanaged in the beginning.

Convinced of this most important truth, I deemed it to be my duty to depart in some degree from my plan, by writing this chapter.

When a person is in that state of beginning disease, which is termed "*catching cold*," it is not easy for the most judicious physician to determine upon what part of the body its force may fall, or how it will end. I shall confine myself to that most frequent, and most dangerous effect, a catarrhal defluxion and cough, which may end in a violent and suddenly fatal inflammation of the lungs, or in a more slow, but not less certainly, fatal consumption.

How do young persons generally manage themselves under these circumstances?—They go on to eat, drink, and live in every respect as usual, or if they have any parties of pleasure to partake, or visits to make (especially the young men) they do not abstain, unless the attack is very severe, and thereby becomes a salutary warning and restraint.

But prudent precaution requires a different conduct. If the indisposition be but

slight, the patient may, for the first twenty-four, or even thirty-six hours, safely trust to the following regulations, if rightly complied with.

1st, Abstain from all animal food, even broths or soups, and strong drinks, and use moderately warm and thin water-gruel or panada in frequent and pretty large draughts, and lie in bed some hours later than usual, applying a jar or bottle of warm water to the feet, and one to each side, and by keeping quiet, and excluding light, endeavour to promote a few hours sleep and gentle sweat. If, after an hour, sleep does not come on, I have advised twenty drops of laudanum, but in the present instance it may be omitted if the patient be costive, have a head-ache, or oppression on the breast, until these symptoms be removed by proper means directed by the medical man.

Before the patient gets out of bed, let the warm bath for the legs (as before described) be prepared and used for an hour or more, and if any moisture appear from its use, plenty of warm drink, and the following steam; and it will be most prudent to return to bed again, till the evening, when he should use the baths, drinks, and steam as before.

The steam consists of about half a pint (or of a Scotch mutchkin) of hot water, and two table spoonfuls of vinegar, put

into a tea-pot, and the steam drawn in with the breath, either by the mouth of the pot, or the spout, so long as he feels its taste in the mouth, and gentle warmth in the breast. When it cools, put the pot and liquor into a vessel of boiling water, till it is warmed again, and thus use it often, even in bed, and when using the bath, and at any other time, so as not to interrupt sleep: it must not be used so as to be disagreeably warm in the throat or breast.— Simple and perfectly inoffensive as the steam, bathing the legs, and the low diet are, when used in the beginning, and persevered in for two or three days, they have, according to my experience, rescued many from diseases which had a threatening aspect, and might have ended fatally.

In the course of this Treatise, I have more than once cautioned the reader against delaying to call in medical assistance: if, therefore, in the present case I have supposed, the simple means with the use of a flannel waistcoat next the body (only till the effects of the cold are quite worn off) the patients, after twenty-four or thirty-six hours continue hot and feverish, with severe dry cough, and fixed pain of the side and breast, they will require bleeding and other evacuations, under medical directions.

But notwithstanding the use of more powerful means, I still earnestly recommend

the continuance of the simple means just advised, as very useful assistants, as I have experienced for fifty years ; and, surely no medical man, of a liberal mind, will object to the adoption of any plan so strenuously recommended on long experience, and supported by strict analogy ; whereas, a remedy of powerful, and therefore hazardous operation, should certainly be adopted with caution and jealousy, unless the veracity of the recommender be unimpeachable.

## CHAP. IX.

*On the Art of Mending Health.*

THE preceding chapters are employed in laying down regulations for the preservation of health, or, what is nearly the same thing, the prevention of diseases; for, where health ends, disease begins, though the progress from one to the other is sometimes very sudden, at other times more slow.

The approaches of a disease may be sometimes happily arrested or stopped, and health restored, and I have in the former chapters pointed out the most simple and safe means for that purpose; but I must here caution the reader against trusting to these means too far, but if they do not very soon produce the expected effect, or if the disease come on with violence, not a minute should be lost, but medical assistance employed, for it is always more safe to err on the side of precaution than of delay, as I have too often experienced.

It is a very mistaken opinion, that we can support or amend health by any other means than by regimen; for this were to suppose that health may be ensured by the same means which remove diseases.

In my youth I remember it to have been a common practice in this part of the kingdom, for crafty knaves to discipline whole parishes, every spring and fall, by bleeding, purging, and giving them diet drinks.

What success attended this practice, so indiscriminately employed, on every constitution, and to prevent *all* diseases, I do not remember; but it is probable that the bills of mortality were not thereby lessened.

In England, Anderson's and James's Pills, Daffey's Elixir, and other purgatives, and supposed sweeteners of the blood, as preventive and infallible remedies; which most good housewives closet up as carefully, as the Lady Bountifuls of the last age used to lock up their strong cordial waters; and perhaps for purposes not more beneficial, or rather less pernicious.

But I deem it to be my indispensable duty earnestly to warn my readers against this very injurious, and indeed dangerous practice; especially as it has been countenanced, and even recommended, by some medical men. I shall here, therefore, very briefly give the issue of three cases which now occur to my recollection, out of many more which, no doubt, have fallen under my notice, of the dangerous consequences of tampering with health; for the purpose of preventing disease.

An intimate friend, in good health, rather disposed to be corpulent, and very anxious

not only to preserve health, but to prolong life ; without consulting me, entered upon a course of purgatives, which brought on a low fever, which destroyed him : it was evident to the other medical men, as well as myself, and indeed he himself was convinced, that his approaching death was the effect of this vile practice.

A lady, daughter of Dr. Cockburn, an eminent physician, and married to a most respectable gentleman, suspecting she was *bilious*, was confirmed in the opinion by a late *fashionable* physician, who advised a course of purging salts. Being consulted, I advised her to go to Bath, insisting on her giving up her purges. Her London physician was consulted, who visited her at Paines' Hill, in Surrey, and insisted on a renewal of the purgatives, and an ample use of lemonade ; and on the morning of the second day after, when he was again to have visited her and have found her relieved, she died severely convulsed.

Truth is sacred, and ought never to be intentionally violated or distorted ; it would, therefore, be most uncandid for me to imply that a purge was the cause of her death. That her disease proceeded from the former purging, I had no doubt, but I had predicted her death, before she took the last purgative, and my brother Doctor her recovery, by the effects of its operation. It will be unnecessary to explain the con-

nexion between this case and the following reflection.

Were the bulk of mankind sufficiently aware of the great reverence due to truth, and speak and act always in consistency with it, much ease, mutual confidence, comfort, and happiness, *even in this life*, would be the result. *God is truth*, and nothing ought to be more strenuously impressed on the minds of young persons, than the love of truth; for I have often remarked, that an habitual departure from it, is the cause, or companion, of other vices.

A lady went to Bath to consult me. She had long proceeded from weaker to stronger purges, for the purpose of removing costiveness, until she was obliged to take the strongest, even Gamboge Pills; and even these would soon have failed of effect, and a fatal inflammation of the bowels might have ensued. The distress from the want of her daily purgative was so great, that I had much difficulty to persuade her to trust *solely* to the Bath waters in large doses.—They so restored her stomach and bowels to their former power, that months after she wrote me she had not taken more than once a mild purge.

These cases are presented as a warning, especially to the delicate, invalid, and sedentary, whose bowels are generally unsteady, and who often labour under some *slight* indisposition, or imagine they do.

I have frequently been consulted by persons whose bowels have been irregular, and so far as I recollect, I believe I have constantly dissuaded them from the habitual use of purgatives, and have sometimes mentioned an expedient suggested by the celebrated philosopher Mr. Locke, *who was a physician*, which was, to make an effort once or twice a day, and thereby give the bowels a habit of relieving themselves ; living chiefly on a vegetable diet, fruits especially, and using the lead exercise, which is an excellent means of strengthening the stomach, bowels, and kidneys.

## CHAP. X.

*On Fashionable Diseases.*

**FASHION**, like its companion *luxury*, may be considered as one of those excrescences which are attached to national improvement; and which so far resemble the moss of fruit trees, and the misletoe of the oak, as not to be always useless, though often very injurious.

When one part of a polished nation is assiduously engaged in cultivating the arts and sciences, another part is not less busily employed in the invention and regulation of our fashions.

As societies advance in civilization, the active mind of man, not contented with the means of gratifying our natural wants, is anxiously employed in creating those that are *artificial*, and inventing the means of indulging them.

The empire of fashion is now become universal; it pervades all ranks and degrees, from the peer to the footman, and from her ladyship to the abigail; and, as I have hinted in a former chapter, *luxury* has kept pace with it.

When rational beings neglect to cultivate the understanding, and amend the heart,

they necessarily fail to store them with the proper rules of steady and consistent conduct in life. Hence their passions take a frivolous turn, and their purposes are vain and futile. This levity of mind creates a fondness for novelty, they fly from object to object, and from scene to scene ; and as their pursuits are unsubstantial, their enjoyments must be unsatisfactory\*.

From this reflection on the source of what is termed *fashion*, and of dissipation, its companion, I leave the readers to draw, if they please, some useful inferences, and shall finish this sentence with a brief quotation from one of our poets, who marked the passing scenes of life, with a keen philosophical eye ; and who, by the wit and humour of his ridicule, strongly reprobates that *rage of fashion*, which with many is predominant through the various periods of life, and intimates that with some it is *unhappily* cherished even at the close of it. Alluding to a lady of rank, who painted, when that *unnatural* folly was in fashion ; and whom he supposes to be on her death-bed, he makes her address her abigail :

“ And, Betty, give this cheek a little red ;

“ One would not, sure, be frightful when one’s dead.”

POPE.

I may, I believe, anticipate the observa-

\* Keep thy heart with all diligence ; for out of it are the issues of life. Prov. iv. 23.

tion of a fashionable lady on what I have now said. "What does this impertinent grey-beard mean? he has attempted to rob us of our dear, gossiping slop, *tea*; and when we might reasonably expect to meet with his rules for eating, drinking, and sleeping comfortably, he pops upon us with his saucy remarks upon fashions: but he dare not say there is either *shame* or *sin*, in leading, or following the fashion."

With great deference, and some degree of diffidence, I venture to dissent from her Ladyship; and humbly conceive, that under certain circumstances, it may be both\*. But without waiting to prove my proposition by examples, many of which may be offered; I proceed to convince the Lady, that fashion may at least be a *misfortune* of no small magnitude.

"When," says her ladyship, "I go to Church, or take up a sermon, I am prepared to expect grave instruction; and to be put in mind of my latter end; but is not the old Doctor unseasonable in his *sermons*?" Not so much so as her Ladyship supposes. If she has ever peeped into Mr. Locke on the *Association of Ideas*,

\* Whosoever has read the former parts of this work with any degree of attention, will readily confess that immoderate attachment to fashion may be very culpable, in so much as it occupies the mind with trifles, and effectually creates a disrelish for subjects of real importance.

she may conceive, that as one *train* of them, which arises from the contemplation of her elegant new robe, will lead her to think of the next masquerade; so another train of ideas may, with equal propriety, warrant my combining the ideas of health, life, and death, with an essay on regimen; and of suggesting some hints, which ought never to be unseasonable to rational, responsible, and mortal beings.

But to return. Medicine, *Madam*, as well as some other arts, has long been subject to the empire of fashion; it has influenced the great and the opulent in the choice of their Physicians, Surgeons, Apothecaries, Midwives; and even their Nurses and their political parties; but it may not be so obvious how they may be influenced in the choice of their *diseases*. This I shall endeavour to explain. Patients, real or *imaginary*, are generally prompted by curiosity or anxiety, to inquire of their medical guide, "*What is my disorder, Doctor?*" But an explicit answer to the question is not always either convenient or practicable; because the Doctor may be sometimes ignorant of it himself. Instead therefore, of entering on a learned disquisition upon the subject, or candidly confessing his ignorance, which would not be consistent with good policy, he gratifies his patient with a general term, which may, or may not, be expressive of the nature of the ailment.

Should the evil consist only in her Ladyship's fancy, it would be an unpardonable violation of propriety and good manners, and contrary to the Doctor's interest and reputation, to throw out the most distant hint of its cause or nature.

If both patient and Doctor are people of fashion, this circumstance is *alone* sufficient to render the term fashionable; for, as people of fashion claim an exclusive privilege of having always something to complain of; so the mutual communication of their ailments is often the topic of conversation. The imagination frequently suggests a similarity of disorder, though none such really exists, and thus both disease and term soon become completely fashionable: hence drams became fashionable.

In the latter end of the last, and beginning of this century, *spleen*, vapours, or hyp, was the fashionable disease.

The *Princess*, afterwards *Queen Anne*, often chagrined and insulted by her brother-in-law, in her former station; and perplexed and harrassed by factions in her latter, was frequently subject to depression of spirits: to alleviate this distressing evil, the *courtly* Physicians, after giving it a name, proceeded to prescribe pearl cordial, and Raleigh's confection.

The royal disease and the remedies, *like the wry neck of another Monarch\**, were, by

\* Alexander the Great,

courtly imitation, adopted by all those who had the least pretension to rank with persons of fashion.

In process of time, however, these fashionable and palatable shop-cordials became, by repetition, too weak; and many of the patients, tired of the inefficacy, and probably of the expence, found a more ready and more powerful substitute in closet cordials, and plain *Nantz*.

Forty years ago, a treatise on *nervous* diseases was published by my quondam very ingenious and learned preceptor, Dr. *Whytt*, Professor of Physic at Edinburgh. Before the publication of this book, people of fashion had not the least notion that they had *nerves*; but a fashionable Apothecary having cast his eye over the book, and having been often puzzled by the inquiries of his patients concerning the causes and nature of their complaints, derived from thence a lucky hint, and told the next fashionable patient who consulted him, "*Madam, you are nervous!*" the solution was satisfactory, nervous diseases became quite the *ton*, and spleen, vapours and hyp, were kicked out of doors.

Some years after this, Dr. Coe wrote a treatise on biliary concretions, which turned the tide of fashion: nerves and nervous complaints were almost forgotten, and *biliary* become fashionable. I know a fashionable Doctor who amuses his patients with

the Greek term *Dyspepsia*, and *indigestion* may soon supersede *bile*.

It will be proper here to apprise my readers, that imaginary diseases are often converted into real ones, and this is the natural consequence of the intimate connexion between mind and body; inso-much that, as tranquillity of mind contributes very much to preserve health of body, so when it is disordered, the other is necessarily affected; and experience teaches us, that there is a strong mutual sympathy between them; and that some of the most inveterate, and even fatal, bodily diseases originate in the mind.

Rage, for instance, and fear, have often killed like a flash of lightning, and a *broken heart* has brought many more to the grave than is generally suspected.

I shall conclude this chapter with a case which will illustrate my meaning more readily, than a diffuse dissertation.

I have already hinted that there are not a few persons, "*who think fit to be sick by way of amusement, and melancholy to keep up their spirits.*" To such I would recommend a careful perusal of the late ingenious Mr. Colman's farce of the *Spleen*; or *New Joe Miller*, or the *Tickler*, by Mr. *Bannantine*.

A Tradesman's wife from London consulted me at Bath. Believing that rude health was very unfashionable, and about

three years before, suspecting that *something* ailed her, shesent for her Apothecary to give a name to her *disease*. After undergoing a course of *Doctors*, regular and *irregular*, and of Apothecaries' Drugs and *quack nostrums*, during that time; she was at length told she was *bilious*, and that she ought to go to Bath.

The only *benefit* this unhappy woman seemed to have derived from her long medical discipline, was a broken constitution, from the unnecessary and preposterous use of drugs, a ruinous expence, and a medical jargon, composed of the discordant opinions of her quondam *Dóctors*: instead of describing her feelings, that I might form some judgment of her case, she peremptorily told me she was *bilious*.

I told her she was not sick of *bile*, but of her *Doctors* and their physic; and advised her to leave off all medicine but the Bath water; a long course of which might be of use.

But instead of continuing it for at least three months, she quitted Bath in three weeks, tired of the experiment, and disgusted with her Doctor, who pretended to cure her by *water*.

Thus it is, that wretched hypochondriacs ruin their constitutions, and embitter their lives, by their perpetual anxiety to preserve both; and from an unhappy propensity to try new Doctors and new drugs (for they cannot be termed *remedies*.)

## CHAP. XI.

*On Lady and Gentlemen Doctors.*

LADY and Gentlemen Doctors, the former especially, are very numerous in this kingdom, as medical men well know ; and though we consider them as very respectable coadjutors, and very much superior to those ignorant venal wretches, termed *quacks* ; yet we are apprehensive, that whilst our respectable friends extend their reputation and practice on one hand, and these interloping irregulars, press us on the other, we may soon become totally useless. Under this serious alarm, I have, but with *becoming deference*, undertaken the *invidious* task of inquiring into those claims which the ladies have advanced in their characters as *Physicians*.

That a *lady* of genius may acquire, by *six hours hard study*, a degree of medical knowledge equal to what a *male dunce* by the labour of as many years, may attain, it would not be very polite to call in question ; I shall rather pass on to consider their avowed motives for assuming the medical character.\*

\* Among the most celebrated of the gentlemen Doctors, I cannot omit the celebrated Philosophers Lord Verulam and Mr. Boyle, and the Reverend Mr. John Wesley, concerning whose merits in their medical character, I shall hereafter make some impartial remarks.

Among our Gothic ancestors women were the chief physicians, though they were prohibited from that office by the Greeks. I have already expressed my very favourable opinion of the abilities of my fair sisters, who having from their *ancestors*\* a *prescriptive* right to the province of physic; they may also hereafter, fill the other academical chairs, with much credit to themselves; that of *rhetoric especially*.

In the last century, persons of fortune spent much of their time in the country, where the Lady Bountifuls of those days prepared their family drugs, *all infallible*, as taken from *Aristotle's Master-Piece*, *Culpepper's Midwifery*, and *Every Man his own Physician*; which they not only administered to their patients with their own hands, but supplied their other wants.

But fashions are changed; the former Lady Bountifuls are extinct; and though the present race of them are not deficient in benevolent intention, yet they are in assiduity; and the stable-boy often intercepts, what the Mistress's kindness intends for the sick.

*Lady and Gentlemen Doctors* assign various

\* We are told in Dr. Henry's History, that even so late as the reigns of Henry VII. and VIII. ladies were instructed in Physic and Surgery; those medical *students* were of the true Bountiful breed, and very much superior to their successors, as, I trust, I shall soon evince.

reasons, why they arrogate to themselves the office of a physician.

1st, They alledge that, whether they *prescribe* for themselves or for others, they direct nothing but *simple* things, which, if they do no good, cannot do any harm.

To this *plausible* allegation it may be answered, that if the disease, for which they prescribe, has a dangerous tendency ; and there are few diseases which have not in some degree, precious time may be lost by trifling with the disease ; and by omitting to use means sufficiently powerful, the season for relief is irretrievably lost, and a slight disease may degenerate into a mortal malady.

In this way, I am convinced that thousands are yearly lost, of which a great proportion die of that fatal *English* malady, *consumption*. Instances of this kind occur daily to physicians ; who have reason to lament that their efforts are unavailing, and their art discredited, in consequence of neglect or mismanagement in the earlier stages of the disease, when there was a moral certainty of danger being prevented by proper management. But that *Physicians* of this description do not always prescribe inoffensive medicines ; I would observe that the little books published by Mr. Boyle, and Mr. Wesley, the latter especially, are not confined to inoffensive prescription, is evident from Dr. *Hawes's* very judicious re-

marks on the Reverend's medical publication. The most worthy and respectable Mr. Boyle, who had a very general correspondence, being himself without guile, received from various quarters, and *too implicitly* published in his book of receipts, variety of prescriptions ; and patronized the stroaking impostor *Greatrix*. It must indeed astonish any man who has the least pretension to medical knowledge, to observe the unmerited and absurd encomiums bestowed upon mere trifles in that little book of Mr. Boyle's. Mr. Wesley's farrago was still more reprehensible ; because there was a most blameable want of caution, in recommending some of the most powerful and dangerous drugs, in destructive doses. I therefore believe and trust that none of these prescriptions had ever been administered under the eye of these good men ; otherwise it was impossible they could have recommended some of them, because of their total inefficacy : or others, from the great danger, if not fatal effects, of their operation.

2dly, As an apology for keeping closet medicines, it has been alledged, that beside its being unsafe to trust to the drugs of country Apothecaries, it is proper to have them put up in London ; and that Apothecaries swell their extravagant bills, by trifling with the patient's ailment. When I have been called to a country patient, the

medical magazine has sometimes been produced, and I have been requested to choose what was suitable, because no Apothecary was employed. But I always disapproved of the practice, and advised that if they would use their own medicines, they should employ a neighbouring Apothecary at an annual salary to dispense them in slight cases, and gently hinted that the *Doctor* might be *almost* as good a judge of the case as her ladyship, or at least might be taken into consultation to determine whether and when it might be right to call in the *Physician*, before it was too late.

As to the allegations of the selfishness of some Apothecaries, and the badness of their drugs, a regard to truth will not permit me to assert that they are totally unfounded; but I hope, and believe, that they are very rare.

3dly, The high fees of physicians have also been complained of, and it has been alledged, that in prescribing, the Doctor consulted the Apothecary's emolument, more than the patient's benefit.

That the Physician's fees in Great Britain are as much too great, as they are too low on the Continent of Europe, I have ever been of opinion; but this is partly owing to the absurd manner in which the different branches of the medical profession are blended and confounded in this kingdom; whereas, in all other parts of

Europe I have visited, the Physician, Surgeon, and Apothecary, are strictly confined to their proper departments.

In this kingdom the Physician is rarely called, except by persons of high rank, and very large fortunes, until the patient's case be almost desperate, or entirely so ; and as too many think the Physician's fee a very unnecessary article of expenditure, he is often told that he shall be sent for when wanted, or consulted at a distance, without trusting the times of his attendance to his own judgment and integrity. Thus he is often called in as a screen to the Apothecary, and a sanction to the relations, the latter of whom satisfy themselves that, if the patient die, all has been done that could be done ; whereas the Doctor often knows, that he has been called *when nothing could be done*.

Hence it is that the foreign physicians, notwithstanding their small fees, having liberty to attend as often as they please, are, in point of emolument, on a par with ours, and certainly discharge their duty with much more satisfaction and success.

As to the latter part of the third charge, viz. that the Physician prescribes more for the apothecary than the patient, I do most solemnly declare that I ever disdained the practice as dishonest and dishonourable, and have even repelled such a hint with due indignation ; but when the reasonable

profits from his drugs did not compensate for the Apothecary's trouble in attendance, I have advised the patient to make a present, and I here recommend the same act of justice to my readers.

Before I quitted practice, it had become not unfrequent for Apothecaries to lump their bills, when few medicines had been given : I always set my face against the imposition. It is equally illiberal in the medical man, of whatever rank or denomination he may be, to decline making any charge, for the sordid purpose of taxing the generosity of his patient.

There are several reasons to be assigned why, in this kingdom, the fees of Physicians are so high. Excepting a very few, who have too much employment to do their numerous patients sufficient justice, the major part are rarely called in until it be too late, and rather to *save* appearances than to *save* the patient. Thus many years elapse before the emoluments of his profession are more than (if equal to) sufficient to support a Physician in the rank of a gentleman. If in process of time his employment shall become extensive and profitable, he is willing to compensate for his former loss of time, and to procure a decent independency, and a provision for his family ; but that the profession is not lucrative, is evident from the small number of Physicians who acquire large fortunes. . .

Fees ought certainly to be adapted to the abilities of the patient, and other circumstances ; and a man of honour and probity will distinguish those circumstances wherein he ought to relax in the article of fees.

Men of fortune, high spirit, and great generosity, are very much disposed so to gratify the Physician, as, if his disposition be not sordid, he will not accept of, and yet it is a very difficult task to refuse on such an occasion without giving offence.

On the other hand, there are many whose circumstances, when compared with their station of life, enable them to do that justice to the Physician, which their narrow spirits incline them to deny him ; such persons do not deserve to be treated with any degree of delicacy. Some persons of a valetudinary habit have acquired such an unlucky bias of mind, as never to be satisfied without the attendance of the Doctor, and a constant course of medicine ; an honest man will avoid availing himself of this unhappy propensity, and discourage it as much as possible.

Another case has frequently occurred to me, viz. that of persons who, with very limited incomes, are obliged to support a genteel appearance (among whom I wish I were not obliged to rank a set of men truly respectable by their learning, and *sacred* function) who may often want the physician, though not always able to gra-

tify him in a manner corresponding to their inclination, or to established custom.— Under such circumstances, a physician of a liberal turn of mind will fall upon such methods of accommodating his demands to the situation of his patients, as shall not hurt the delicacy of persons whose feelings and sense of propriety, are generally in proportion to their education.

These remarks are offered to the reader, from an earnest desire of establishing a firm and friendly confidence between a very useful order of men, and the *liberal* part of the public, which will redound very much to the ease, comfort, and interest of both. The late celebrated Dr. *Johnson*, who from a series of ill health, had frequent occasions of experiencing the comfort to be derived from the skill, assiduity, and *friendship* of medical men, has done the profession ample justice; and I having for some years retired from the lucrative part of my profession, though not entirely from the gratuitous practice of it, do unfeignedly declare, that in no order of men are there to be found more numerous instances of disinterestedness and liberality, than among the physicians of Great Britain.

It is of great importance to add one or two observations more on this interesting subject.

As the powers of the mind are generally weakened by disease, patients are very apt

to be irresolute and peevish, if their expectations of speedy relief are disappointed, and become suspicious either of the skill, or attention, of the medical man.

When health, and even life, are at stake, too much care cannot be taken in the choice of medical men; but having made the choice, they should be entirely confided in, strictly and implicitly adhering to their directions in every circumstance that relates to the case: many lives have been lost by neglecting this golden rule.— If the case should become more urgent, a conscientious man will of his own accord propose farther assistance in due time; and the person he recommends ought, in general, to be preferred, to avoid untoward consequences from opposition, or disagreement in opinion.

There are officious persons too often about the sick\*, who do much mischief, either by advising other means, of the good effects of which they pretend to have had experience, or in recommending a favourite medical man. But such interpositions ought never to be countenanced; they may be hazardous and have been fatal.

\* Of this species of *medicasters* there are various kinds and degrees, from the gentleman and lady doctors, who have *studied* Buchan's Domestic Medicine, or some other *precious* Magazine of medical knowledge, down to the old nurse, who can make a shift to spell a recipe in an English Dispensatory: the intentions of all these good folks may be very benevolent, but their advice may be followed by unfortunate effects.

Another reason assigned by my respectable sisters is, that they consult Doctor *Buchan's Domestic Medicine*. The Doctor is a fellow of the same college with myself, and I doubt not is a skilful physician, and I believe that book might be of some use to young apothecaries, as a memorandum; nor have I any great objection to the good lady of the family amusing herself with an occasional inspection of this compilation, if she be not an imaginary or real invalid; but I must most seriously protest against their adopting it as a guide in their family practice, and I trust the following reasons will be admitted as conclusive.

1st, *Physic*, as it is commonly termed, or the art of medicine, is both a science and an art, of prodigious extent; for, beside a knowledge of the dead languages, geometry, and natural and experimental philosophy, which are merely introductions, as branches of general learning; the following are essential branches of the science, viz. *Anatomy*, or an intimate knowledge of the human body, and even of some other animals whose structure resembles ours; *Physiology*, or an acquaintance with the uses and offices of the different organs or parts; *Pathology*, which considers the general nature of disease; *Nosology*, which comprehends the different kinds and varieties of particular diseases, of which Dr. *de Sauvages* has enumerated near two thousand, most of which require some differ-

ence in the method of cure, according to age, sex, habit, mode of life, season, climate, symptoms, and various other circumstances, otherwise this minute division would have been superfluous and absurd ; *Chemistry*, or the art of decomposing bodies, especially by means of fire, a very curious and extensive study, not merely in medicine, but in improving various arts and manufactures ; *Botany*, or the knowledge of those plants, trees, &c. which are, or may be hereafter used as remedies ; and *Pharmacy*, or the manner of preparing and compounding medicines.

It may, however, be alledged, that I have ostentatiously given a long catalogue of requisites, to add importance to my profession ; but though I disdain the arts of imposition and falsehood, yet if her Ladyship has a learned husband or friend, though not a medical man, a very slight examination will induce him to confess that I have not exaggerated, and that these branches are necessary to practice our art with safety and success.

2dly, It may justly be presumed, that the Doctor, before he published this volume, was possessed of all these branches of knowledge, and that it also contains the result of his previous education, and of his personal experience ; neither of which he has, or could, in that work, or in many volumes, communicate to his

readers, and therefore, were any of them to be ill, they would, I am sure, much rather consult the Doctor than his book, because his head must necessarily contain much more knowledge than that book could contain or convey.

3dly, Let us suppose that the Doctor has described the different kinds of fever, with all the accuracy in his power; yet every Physician knows that no description of a disease will enable him, with all his general knowledge, to understand the case by report, so well as by personal examination, because no language can describe various very essential circumstances respecting the pulse, the countenance, the eye, the degree of heat, the feelings, &c. Hence it is that the Physician ought to visit his patient often, that he may himself mark the sudden and frequent changes produced in the symptoms, or from the effect of the remedies. But can the Lady Doctor conduct such a case when the Physician himself would often be puzzled, perplexed, and uncertain, what was to be done? A strong case is here supposed, but it is applicable, in some degree, to every other.

*Tissot's Avis au Peuple*, was many years ago published on the same plan in Switzerland; but there it was of some use, where there are very few medical men, and those very remote from each other; but in this country, where, of all denominations,

*they are as plenty as blackberries* ; this book rarely has had any other effect than to perplex the Lady students, and eventually create more for the Apothecaries or perhaps for the Physician, and, as always happens in ill managed cases, at more hazard and expence than if they had been originally consulted.

4thly, The old adage, that “ *a little knowledge is a dangerous thing,*” in no respect is so applicable as in our art ; and I firmly aver, that from no book or books did any person, *not of the profession*, ever attain a *competent* knowledge, so as to act medically, with safety ; I therefore offer this serious and urgent admonition, that as health and life are at stake, my worthy countrywomen would quit this dangerous medical department, and confine themselves *solely* to the amiable and most worthy office of exercising their humanity and goodness, in taking care that the sick be regularly supplied with foods or medicine, as directed by the medical men, and thereby avoid the hazard of committing a *breach of the sixth commandment*.

There is a circumstance which humanity, and a sense of duty, compel me to recommend to the very serious consideration of my very respectable sisters ; I have known some medical men who had a habit of announcing great danger in almost every case of which they had the direction ;

without enumerating the causes or motives for this conduct, which may not be very creditable either to their judgment or their candour, it is my advice that other assistance be called in.

But I had much more urgent motives for the following remark : when a medical man talks of danger, mercenary nurses and servile attendants are generally apt to despair of recovery, and become careless and negligent in their attention to the sick ; whilst the intelligent, superintending friends, will see the propriety of redoubling their own diligence, and that of the assistants ; for I have known many instances of unexpected recoveries, especially from fevers, more owing to the patient assiduity of attendants than to the efficacy of medicine ; and I suspect that, on the other hand, many have been lost by want of proper regimen and nursing.

The distresses and accumulated evils which generally accompany disease, are so manifold and great, that in no respect can humanity and benevolence be manifested more properly than by ministering to the ease, the accommodation, and the restoration of the sick. So long as they retain their senses they are able to suggest their wants, which ought to be in general gratified, as they are often salutary calls of Nature ; but when, by increase of disease and of danger, they fall into a delirious

or an insensible state, they become the immediate objects of pity and unceasing care. But even should the case become desperate, it is certainly an indispensable duty to alleviate the distresses of approaching death by every means in our power. Some persons retain their senses to the last, and die without struggle or apparent bodily distress; but I believe the last hours of dying persons are more frequently passed in anguish, either from pain or oppressive breathing, or both combined. In such cases, I do, from experience, earnestly recommend that the mouth and throat be frequently moistened by some warm softening drink, even when it is doubtful whether it is swallowed; but when the anxiety is great, a few drops of laudanum, or a tea-spoonful or two of syrup of poppies, repeated, may mitigate this distressful symptom.

## CHAP. XII.

*Regulation of the Appetites and Passions of  
Young Persons.*

FROM the intimate connection between mind and body, the regulation of the appetites and passions forms a necessary part of a Treatise on Regimen.

Were it my intention to offer a dissertation on the subject, as it is not, I should not take either *Epictetus* or *Seneca*, or even our modern moralists, as my guides ; but should prefer the morality of the Gospel as most suitable to a Christian reader.

In tracing the turnings and windings of the human heart, I aver that the attentive Physician is better qualified than the Popish confessor.

In sickness and in sorrow the mind of his patients is generally divested of disguise, and even sometimes of prudential concealment ; and after fifty years experience, I know that much knowledge, speculative and practical, concerning the dispositions of mankind, may be obtained by the Physician.

Man, endowed with the faculty of knowing good and evil, is prone to abuse his free will. Without enumerating the ma-

nifold causes of this propensity, I shall only mention one, which is, indeed, a very important one, upon which I found my admonitions with respect to the education of the rising generation, viz. *That our appetites and passions gain an early and dangerous influence over reason and the conscience, because we fear self-denial, before we know guilt, and are delighted with the dangerous pleasure of self-gratification, before we are conscious of the exalted nature and value of virtue.*

This is the real state of the human race, from the birth to what are termed the years of discretion, to which, alas! many of us never arrive, even at the end of a long life.

There is no particular period for the commencement of reason or conscience: I have read of what may be termed a *prematurity* of understanding, as in the case of *Barretier* and others, and some have fallen within my own knowledge, one in my own family. By exhibiting these rare phenomena in his creation, the *Supreme Giver* of all knowledge evinced *his power* for our instruction. But even in the ordinary dispensations of his providence, it is certain that the natural propensities of infants manifest themselves earlier than is generally suspected. It is therefore absolutely incumbent on those who have the tuition of young persons to begin very early, and stea-

dily give the young twigs a right bent and direction, and thereby form in them a fixed habit of *self-denial*, long before their reason is so ripened as to discern the necessity and the comfort of *salutary restraint*.

The judicious and *conscientious* parents therefore, recollecting their *solemn baptismal obligations*, will not be contented with merely watching over the bodily health of their offspring, a task dictated by instinctive attachment, but anxiously superintend, and regulate, the movements of the infant mind; and gently, but *firmly*, check the earliest dawns of any froward and perverse disposition\*.

My extensive experience in the world has afforded me ample opportunity of remarking the good effects of early culture of young minds in some families, and the dangerous consequences of the neglect of it in others; and I deem myself to be duly qualified to admonish the tutors of the young generation.

\* Various expedients have been fallen upon by parents, to habituate their children to restraint and disappointment. A Lady told me the following anecdote of herself. In her youth she was froward, and moreover fond of pleasure; in the latter, her father sometimes gratified her; but more frequently disappointed her. When the coach was at the door to receive the family, she was ordered to her chamber till the rest of the family returned. Thus being never certain that her expectations would be gratified, her desires were moderated, by being kept in suspense, and thereby weakened and restrained.

It is with pain I make the remark, that whilst many parents are anxiously desirous of giving their children what is termed a *liberal* education, to qualify them for this life ; too few consider the infinitely greater importance of that branch of education, by which the heart is amended, and the appetites and passions are subjected to the will and law of our Heavenly Father ; which he absolutely requires and demands of us as our reasonable service.

These most valuable purposes can only be obtained by genuine religion, the *general* principles of which, united with an undeviating adherence to those of pure morality, without regard to the *peculiarities* of sect or system \*, ought to be early and assiduously instilled into their young minds.

In confirmation of what I have advanced I had made appropriate quotations from five very eminent men, two of them laymen ; four of them have long passed “ that “ bourne from whence no traveller returns ;” and though they held different religious tenets in some points, yet I trust they have all had a gracious acceptance with their merciful Judge.

\* Whosoever is tolerably conversant with ecclesiastical history, and has even a moderate degree of zeal for the interest of religion, must lament the manifold sects, and subdivisions of those sects, which have amounted to near two hundred. *As truth can be but one*, and as all appeal to the only standard of that truth, *the gospel*, this circumstance ought to make us modest, diffident, and mutually tolerant.

I have now omitted those quotations, not by way of compromise with a very numerous class to whom they might have been offensive (for I could easily have vindicated myself from the charge of impropriety and inconsistency on this score), and shall substitute a clause from the works of a most worthy and respectable Pastor of our establishment\*. “When Paul preached among the Jews at Rome, *they departed, and had great reasoning among themselves*†. They thought it a question that well deserved the strictest scrutiny, whether the gospel was a cunningly devised fable, or a revelation from God. It was thus among Jews and Heathens. But in our age, and in a country of professed Christians, to speak of Christianity with the least air of seriousness, is, by many, deemed a proof that too much piety hath made us mad.”

\* Dr. Erskine’s Sermons, page 206.

† Acts xxviii. 29.

THE END.

THE Publisher respectfully begs leave to acquaint the Public, that all the London Newspapers continue to be delivered through the West End of the Capital, and sent (free of postage) to all parts of the United Kingdom, as usual.

N. B. With orders from the Country, a reference for payment to be made in London is requested.

Annual charge for a daily paper . . . . .	£9	4	0
Three days a week . . . . .	4	12	0
&c. &c. &c.			

---

## NEW PUBLICATIONS,

PRINTED FOR J. RIDGWAY, 170, PICCADILLY,  
OPPOSITE BOND-STREET.

1. A TREATISE ON BREEDING, REARING, and FATTENING POULTRY, 9s. in boards.

2. STATEMENT of a SYSTEM, under which a Considerable Farm is profitably managed in Hertfordshire, by Thomas Greg, Esq. 3s. 6d. Fine paper, 5s.

3. THE SPIRIT of the PUBLIC JOURNALS for 1810, being an Impartial Selection of the most ingenious Essays and Jeux-d'Esprits both in Prose and Verse, which have appeared in the Newspapers and other publications. With Explanatory Notes and Anecdotes of many of the persons alluded to.

N. B. All the former vols. may now be had, 7s. each, in boards.

*Books recently published, &c.*

4. **A. HELP to PARENTS and GUARDIANS in the Choice of suitable Employments or Trades for Young Persons, according to their Views and Rank in Society, 7s. bound.**

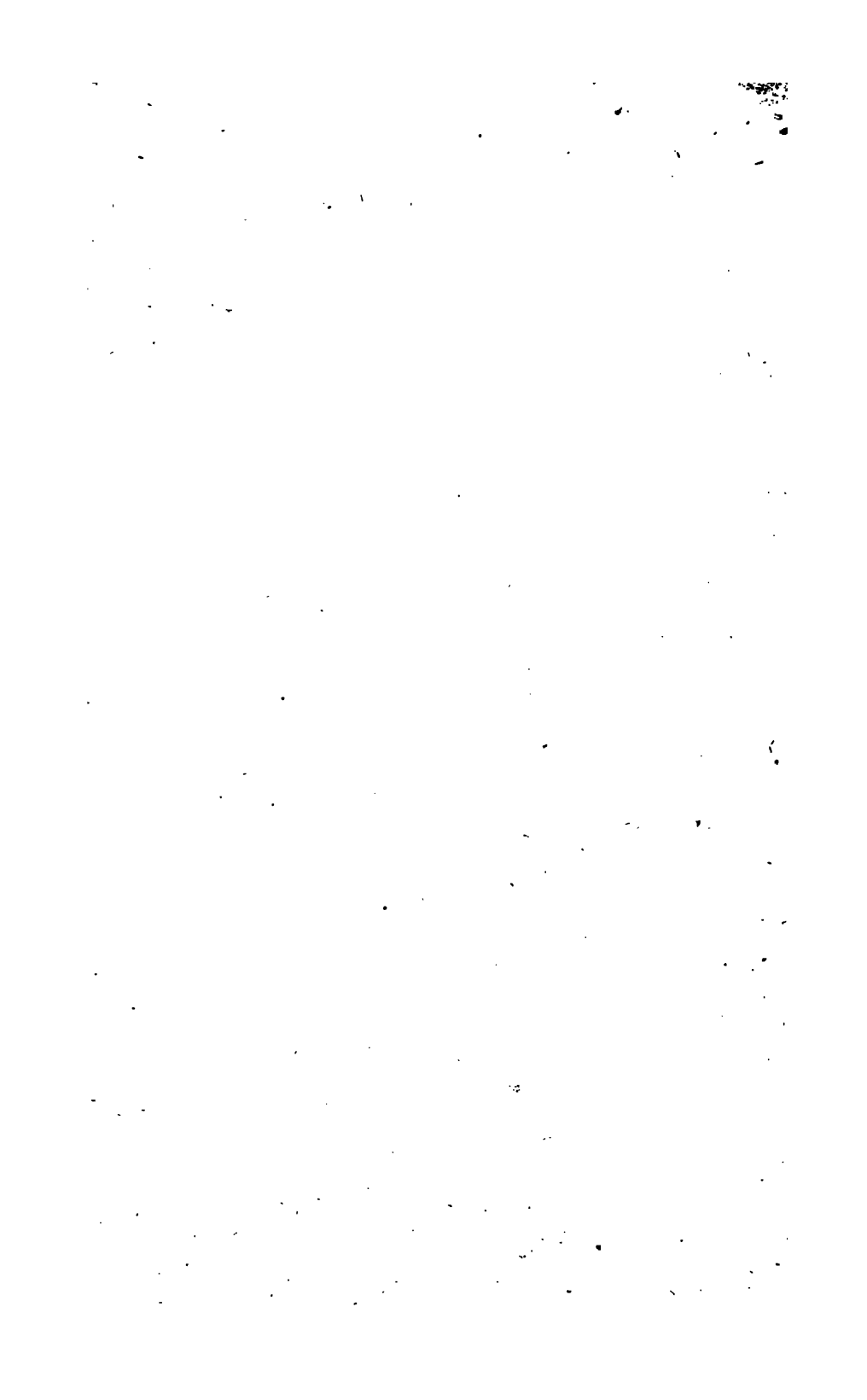
“ Where Schooling ends, Society begins !”

5. **LORD ERSKINE'S SPEECHES, on the Liberty of the Press, and against Constructive Treason, 4 vols.**

6. **LORD ERSKINE'S SPEECHES on Miscellaneous Subject, 3 vols.**







1870

1871

1872

1873

1874

1875

1876

1877

1878

1879

1880

